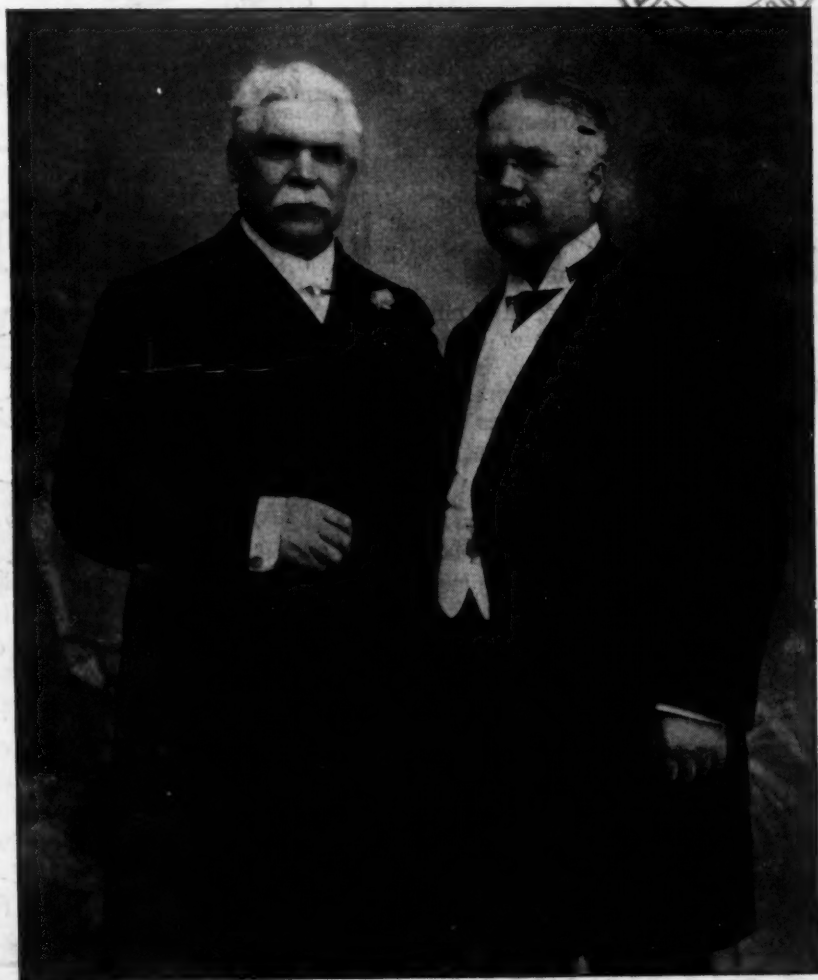


Zion's Herald

WEDNESDAY, NOVEMBER 7, 1906



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Zion's Herald

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Number 45

Zion's Herald

CHARLES PARKHURST, Editor
GEORGE E. WHITAKER, Publisher

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Australian Commonwealth Threatened

AUSTRALIA has been an arena for the trying of a number of pretty governmental theories of late years, some of which have hardly justified themselves in practice. Western Australia, which has always been politically aloof, and did not at first come into the federation known as the Commonwealth, has now decided to withdraw from it, apparently because of a feeling that the federation idea is inimical to the unity of the empire. Western Australia occupies more than a third of the whole territory of the island, embracing nearly a million square miles. It is sparsely settled, the latest census figures showing a population of about a quarter of a million. It was the last of the Crown colonies to give up an intimate dependence on the empire for the dignity of self-government, and it still retains much of the old feeling of intense loyalty for the English Crown. Among the causes contributing to this separation is thought to be the refusal of the Commonwealth Senate to agree to a proposed survey for a transcontinental railway. The Commonwealth has now been in existence nearly six years, having been established Jan. 1, 1901, and has yet many problems to solve before it can be regarded as having reached politically a condition of stable equilibrium.

Gains to Science from the Simplon

WHILE the object of the recently-constructed Simplon Tunnel was, of course, to establish for commerce a new path through the Alps, incidentally some interesting scientific facts have been gained from that stupendous piece of engineering work, in the course of which much has been learned not only in geology proper, but also in subterranean thermics and hydrology. The arrangement of geological strata was something of a surprise, the gneiss of Monte Leone being met with for only about half of the ex-

pected distance, while more of the gneiss of Antigorio was encountered than had been anticipated; which seems to show that the geologist can scarcely hope to draw a really accurate profile of strata without a series of borings much more extensive than he is usually able to make. Experience at the Simplon has shown that the circulation of subterranean water has considerable influence on the arrangement of the isotherms, modifying the elevation or depression of the curves of subterranean surfaces of equal heat, and proving that the distribution of heat in the interior of mountains does not depend exclusively on the thickness of the strata between a given point and the surface, but depends also on the elevations and depressions in that surface, on the arrangement of the strata, and on the circulation of the underground water. An interesting fact observed in connection with these underground streams was that many of them, although very copious when first met, grew less as the work proceeded. The quantity of the water issuing from the north end of the tunnel has varied from 900 to 1,200 gallons a minute, while from the south end the flow varies from 13,500 to 19,500 gallons a minute.

New Forest Reserves

INTELLIGENT and far-seeing Americans who are interested in the problems, natural and economic, of forestry will rejoice at the action of President Roosevelt in creating various forest reserves in the great West. The latest to be thus set apart is the Kootenai Forest Reserve, in the extreme northwestern corner of Montana. It lies within the great southward bend of the Kootenai River, which returns northward into the Dominion of Canada. The Reserve, containing about 887,360 acres, is a natural forest region. Ninety-nine and one-half per cent. of the area is either covered with forest, or, having been denuded, is capable of reforestation. Under forest growth the land improves, while under cultivation the soil is impoverished unless generously fertilized, is easily eroded, and on high ground becomes arid, and consequently has but little value for agriculture. Another Forest Reserve recently created is that of Goose Lake, in Oregon. The country which it embraces is very rough, except along the water courses, being mainly of volcanic character. Still another of these Reserves is the Wasatch Forest Reserve in Utah. The policy of forest reservation is a wise one, as it guards against the infringement of grazing privileges by foreign bands of sheep, allows of careful allotment of the ranges to prevent overstocking, imposes restrictions on the cutting of timber which will tend toward a

preservation and reproduction of the valuable species of trees, and will furthermore greatly benefit the various irrigation projects now under way.

American Trade in Mechanisms

THE United States and the United Kingdom are the two great machinery-producing countries of the world. But while Great Britain leads in bulk of production and exports, America leads in new and skillful mechanisms to save the cost of labor. Both countries are rapidly increasing their foreign sales. The American statistics for the year ending June 30, 1906, show an increase of over 18 per cent. over 1904, while the British export figures for the first six months of 1906 show an increase over the same months of 1904 of more than 24 per cent. In many lines the competition between the two countries is keen, but Great Britain makes no attempt to dispute the American trade in such Yankee inventions as cash registers, typewriting machines, laundry, shoe, and pumping machinery. The American exports of locomotives increased by only 20 per cent. from 1904 to 1906, as against a 35 per cent. increase in British exports of locomotives; but in electrical machinery America has a long lead, through the highest type of motor and other electric appliances. While the sewing-machine trade of Great Britain showed a marked decline, that of the United States was a remarkable one for the fiscal year 1906, the exports of those machines being valued at \$7,272,868, against \$5,623,423 two years previous. Canada proved to be America's best customer last year for machinery, of which \$2,138,134 worth was taken.

Education Bill Amended

THE famous Education bill, which has already aroused so much acrimonious discussion in England, has suffered reversal in its main import at the hands of the House of Lords, which has voted by a majority of 200 to attach to the bill as it came from the House of Commons an amendment making religious instruction compulsory during a part of the daily school hours in public elementary schools. If this amendment ultimately prevails the Education bill will be defeated in its very soul and purpose. Sir Henry Campbell-Bannerman cannot tamely acquiesce in this result, for he and his sympathizers were elected by the Nonconformists of England and Wales at the last election with the specific view of prohibiting religious instruction in State schools. The obstinacy of the Lords cannot but react in time against the prestige and even the very existence of that antique body, which to Americans looking from this side of the

water seems an anachronism. A long and bitter struggle is thus precipitated, and the campaign before the Bannerman ministry will call for the exercise of the shrewdest qualities of statesmanship. In this struggle Mr. Birrell may be expected to prove himself one of the chief leaders, and perhaps the wisest of the counselors.

New Polar Record for Peary

ALL records have been broken by Commander Robert E. Peary, who is a civil engineer in the United States Navy, in his dash for the Pole. News was received last Friday by H. L. Bridgman, from Hopedale, Labrador, in a despatch sent by Peary himself, that the steamer "Roosevelt" wintered on the north coast of Grant Land, and that the intrepid explorer, pressing north on sledges, reached a point 87 degrees 6 minutes north latitude over the ice, which drifted steadily eastward. A gale disrupted the ice, destroyed caches, and cut off communication with supporting bodies. The return along the Greenland coast to the ship was made with great hardship. One of the two supporting parties was rescued in a starving condition. The homeward voyage was an incessant battle with ice, storms and head winds, the propeller of the "Roosevelt" being damaged. The vessel proved herself, however, a splendid ice fighter and sea boat. This was Commander Peary's seventh trip. Although he failed to reach the Pole, he penetrated further in that direction than any one has yet done, the Duke of Abruzzi having previously held the Arctic record of 86 degrees and 34 minutes. To have come as near as about 203 miles to the Pole is no small feat — which is thirty-four miles nearer than Captain Cagni of the Duke of Abruzzi's expedition succeeded in coming. It will be a matter of pride with all Americans that Commander Peary has achieved so much against so many seemingly insurmountable obstacles.

Significant Prison Statistics

STATISTICS of the Missouri State Prison, America's greatest prison, which have been recently gathered under the direction of the Governor of that State, yield some suggestive facts for the sociologist and penologist. Of 1,794 convicts received during a recent two-year period more than one-third were from twenty to twenty-five years of age, the age of greatest criminality being twenty-three. Of this most numerous class of criminals nearly two-thirds had committed crimes of violence, the remainder having been guilty of crimes not of a daring and adventurous sort. Among the young and reckless class of criminals crimes of sex were proportionately few. Comparatively few of the convicts had learned any trade or profession, 1,198 giving their occupation as day-laborers, and 107 putting themselves down as shoemakers — quite a number who were ex-convicts having learned shoe making in prison shoe factories. The inference to be drawn is that the trades and professions usually act as deterrents against crime. Of the trades and professions no one class seemed to be more criminal than another, 489 convicts being divided among 66 trades and professions. The percentage

of illiteracy among the convicts was 26.5, which is four times as great as the average percentage of illiteracy among the non-criminal classes in Missouri. It appears that marriage strongly operates to deter from crime, less than one-third of the convicts being married persons. Of the prisoners 86 per cent. were first-termers, from which it may be inferred that a large proportion of those who undergo a sentence in a penitentiary are deterred from again committing crime, and are converted to law and order.

Peace with the Utes Assured

THE incipient Indian war with which the United States was threatened by the recent escape from their reservation in Utah of several hundred Ute Indians, who proceeded to the Powder River in Wyoming and refused to return to the Uintah Reservation (to which they were transferred as a punishment for misdeeds in connection with the Meeker massacre in Colorado in 1878), has been warded off through an agreement reached last Saturday between the Indians and the troops. In accordance with this agreement the renegade red men will return with the soldiers to Fort Meade, South Dakota, to be there taken care of by the Government, while chiefs "Red Cap" and "Black Whiskers" go to Washington to talk matters over with President Roosevelt. The Utes, who will not be disarmed, are to go overland with the 6th Cavalry, under Colonel Alexander Rodgers, who has successfully discharged the duties of a pacificator. The Utes so far have outwitted the military with characteristic Indian cleverness, but have now been made to understand that there must be a limit to their promenade across country. "Too much white man" has been the inciting cause to this migration. These restless Utes have not found separate ownership to their taste, complain that they have been half starved on their reservation, and declare that they prefer death to close association with the white man.

Wireless Treaty Signed

AN International Radio-telegraph Treaty was signed last Saturday at Berlin, Germany, by representatives of all the Powers, the effect of which is somewhat to widen the operation of the wireless means of communication in the interests of science and commerce. While no diplomatic success has been scored by any one Power at the expense of the others, Germany has received the moral support of America in carrying out a sensible marine reform, which establishes the principle of free wireless intercommunication between ship and ship, while a number of the Powers agreed to such free communication also from ship to shore stations, naval and military stations excepted. Great Britain, Italy, Japan, Mexico, Persia and Portugal did not join in the special article favored by the United States that intercommunication be obligatory between ship and ship, while Great Britain, Italy, Japan, France, Spain, Denmark, Persia, Portugal and Turkey declined to sign the renunciation clause, thus excepting from the provisions of the treaty such stations as those Gov-

ernments might select. Every maritime nation will retain absolute control over stations licensed by it. The period for the ratification of the treaty ends July 1, 1908. The next wireless conference will take place in 1911.

Clemenceau Ministry at Work

THE French Chamber of Deputies re-assembled for business on Monday. The ministerial declaration of policy made by M. Clemenceau includes a number of international reforms of a very advanced nature, whose approval by the majority of the Deputies is virtually assured. In the matter of foreign policies the cabinet is expected to follow the same course that has hitherto been pursued. The budget for 1907 shows in round numbers expenditures amounting to 3,827,000,000 francs, with revenues which fall short of that sum by 175,000,000 francs, or \$35,000,000. In order to provide for this deficit there have been added to the revenue the sums of 35,000,000 francs through increased taxation on absinthe, matches, and medical specialties, and the raising of the postal rate on newspapers and samples, and 77,000,000 francs through the reduction of various charges, and an estimated increase of receipts from other sources. The balance of the deficit, 62,000,000 francs, will be raised, if necessary, by short term treasury bonds. A policy of strict neutrality has been declared toward all religions; but it is announced that the Catholic Church, having declined to take advantage of its privilege under the new law, would, on December 11, forfeit \$80,000,000 of property, and thereafter would live under the common law. The churches, as state and communal property, would then remain open for Catholic worship. The cabinet conceives that now the object for which the Republican party has struggled for thirty years has been achieved, the State being at last neutral to all religions.

Gipsy Smith in Boston

GIPSY SMITH is in Boston, for Boston's good. He is meeting expectations — even exceeding them. Every one is charmed with him, and, what is far more to the purpose, sinners are responding to his earnest, even tearful calls. The noon meetings in Tremont Temple have drawn audiences of over 1,000, and have been pitched on a high plane of spiritual endeavor. On the platform with Mr. Smith have been many of the best and best known ministers of Boston and vicinity. The monster meetings in the evening have been wonderfully impressive and uplifting. Every detail of preparation has been attended to, but without the mechanics of the thing being evident. Mr. Smith holds no after meetings (his first meeting being his last), nor does he himself deal with inquirers, preferring after delivering his message to retire into the background. Scores of inquirers have passed into the inquiry-room, and at the great meeting held on Sunday afternoon for men, under the auspices of the Boston Y. M. C. A., when 2,200 men were present, over one hundred, singly, or in twos and threes, or squads, passed from galleries and main auditorium to talk over the interests of their souls with earnest Christian workers.

Around the World Letters---IV

METHODISM IN ROME

By an unexpected change of itinerary, we have a few days in Rome. Twenty years ago, while pastor of St. John's Church, Dover, N. H., we visited the Eternal City, and, at the request of Dr. B. K. Peirce, then editor of ZION'S HERALD, wrote some letters for its columns. We undertook then to describe

have brought away several pertinent interrogatives which must be answered. We have not always been reassured by reports which were brought to us concerning the management of our missionary work here. For this reason, when we reach a conclusion, we are the better prepared to meet similar questions propounded by our readers.

Our Methodist Building, familiarly

property would sell for a hundred thousand dollars more, any day, than it cost. But the increase in value is only one of the advantages of the structure. The building speaks for the denomination every day to the passing beholder. It is a large, handsome and very impressive structure, by far the best Protestant building in all Italy. No other Protestant denomination has anything to compare with it. Besides, it provides the accommodation, absolutely needed, to carry on our work in Italy, with Rome as a centre. There is a beautiful Italian church in it, in which we worshiped Sunday morning, Oct. 7, with a congregation of over 200, and a Sunday-school room adjoining, where in ordinary services 200 children meet. There is also an American chapel where an English service is held. This service is especially needed and blessed to American and English people visiting here and spending months in the city, who desire and need to hear the Gospel in their own tongue. The Methodist College in Rome, which had last year an attendance of 131, and of which Prof. Edward B. T. Spencer, recently of Denver University, is president, is in this building. Young men from the leading Italian families are educated at this Methodist college. Six of the grandchildren of Garibaldi have attended this institution, and another is now a student. President Spencer and family have a home in the building, as is necessary in order to have personal watch-care over the large number of students who room and board within. Rev. N. Walling Clark, D. D., presiding elder of the First District, and, therefore, practically at the head of our mission work in Italy, in itself a guarantee of the excellence and effectiveness of the care and leadership which the entire work will receive, resides in the building. His wife, Felicia Buttz Clark, known to our readers by her fascinating pen, is not only an unspeakably valuable helper and counselor of her husband, but has charge of specific departments of the work.

President and Mrs. Buttz, of Drew Theological Seminary, were visiting their daughter while we were in Rome, and



METHODIST HEADQUARTERS AT ROME

some of the principal monuments — the Colosseum, its greatest then and now; the Pantheon, now its Westminster Abbey; the Catacombs, in which the early Christians lived and were buried; the Arch of Constantine and the Column of Trajan, in which the captive Hebrew appears in his triumphal procession; the Capuchin Church and cemetery where the monks are buried in the consecrated soil of Jerusalem, and the walls are festooned with the skulls of those dug up to make room for others; St. Peter's, the Vatican, etc. Rome has changed greatly in twenty years. Many new and very fine buildings have taken the place of old, uncomely ones, and the whole city has been modernized. The tramway, with a three-cent fare, the electric light, telephone, and all modern conveniences, are here. There are five Romes, buried one over the other and mixed up together.

As ZION'S HERALD has so often published excellent letters upon the Imperial City, covering the ordinary subjects of study, we pass these by and confine our observations to two letters, the first devoted to the Methodist Episcopal Church in Rome, and the second on "The Footsteps of St. Paul in Rome."

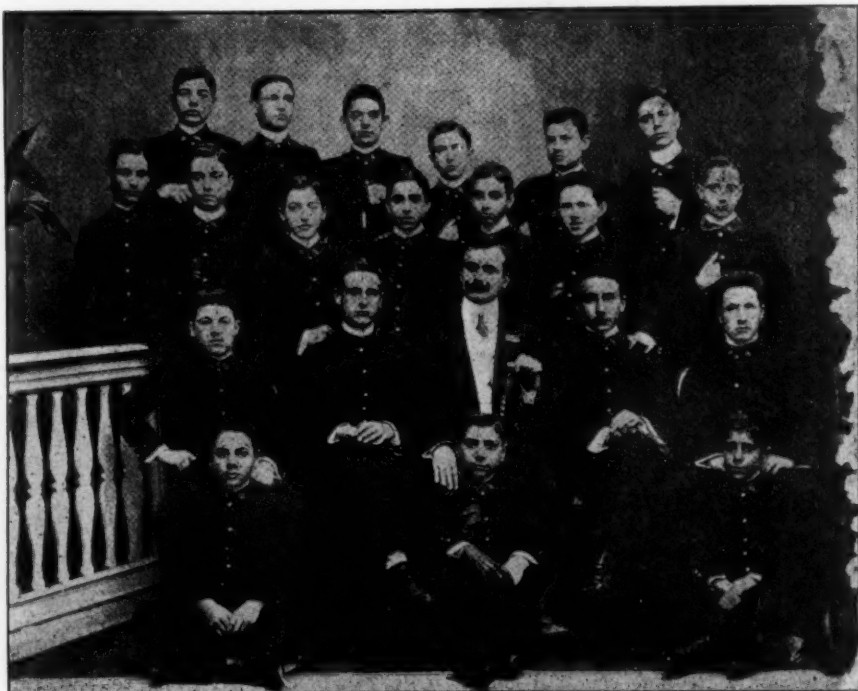


EDWARD B. T. SPENCER
President Methodist
College

on "The Footsteps of St. Paul in Rome."

We have subjected our church work in Rome to an impartial and judicial inquiry. While we came without prejudice, we

called by the general public the "Methodist Vatican," erected under the direction of Bishop Burt, is situated in the very heart of the city, and is a magnificent property and object lesson. No Methodist could examine it without a reasonable sense of gratitude. What if there still is an indebtedness of \$75,000 upon it? It is not claimed that any money was wasted or misused in its construction, and the



BOYS OF COLLEGIO METHODISTA, ROME

added not a little to the enjoyment of our visit. From the experience and standpoint of the writer, we have yet to name the most important, influential occupant of this building. The printing and publication department of the Methodist Episcopal Church in Italy is accommodated in this structure. A critical and personal examination of this department awakened much enthusiasm. Here is a printing-office well equipped with busy and tireless presses, fully up to date. We are convinced that the type and the presses, the printed page, will prove the greatest and most helpful evangel for Italy. The printed page can preach everywhere and myriad times over. The Gospel uttered by the human voice is pitifully limited.

Some one has said that if Paul were alive today, he would show us by editing the religious paper, tracts, books, etc., better even than John Wesley did, how most effectively to preach the Gospel; and we fully believe it. We were greatly delighted and encouraged for the success of the work of our church in this city and land in meeting the editor of the religious paper and other publications, Dr. Luigi Lala, and the publishing agent, Ernst Peter. Both are young men of unusual abilities, aggressive, wide-awake, and fully possessed by their work. The "Methodist Vatican" is the habitat for all this, and much more. The structure is in every sense a necessity, and it carries much prestige for the Methodist Episcopal Church. Preachers, in the interest of simple veracity, however, will do well to avoid the extravagant metaphor of the distinguished representative of the church, who, after a visit here, "woke the echoes" in his addresses by declaring that "the Pope trembles as he hears the Methodists sing in our church at our Methodist headquarters." As the Pope is more than a mile away from this splendid building, there is not the slightest foundation in fact for such a statement.



EDITH TAYLOR SWIFT

of the elect women of American Methodism in sublime effort to bring the womanhood of the world into the spiritual kingdom of Jesus Christ. With tearful joy we gazed upon this elegant structure. Its location is one of the finest in Rome. It is on the broad and charming Via Veneto, a stone's throw from the palace of Queen Margherita, mother of the present King of Italy. So handsome and pretentious is it that the thousands of visitors who come to this Mecca, and who walk or ride by it, involuntarily ask: "What building is that?" Draw nearer to it, and if you are an American

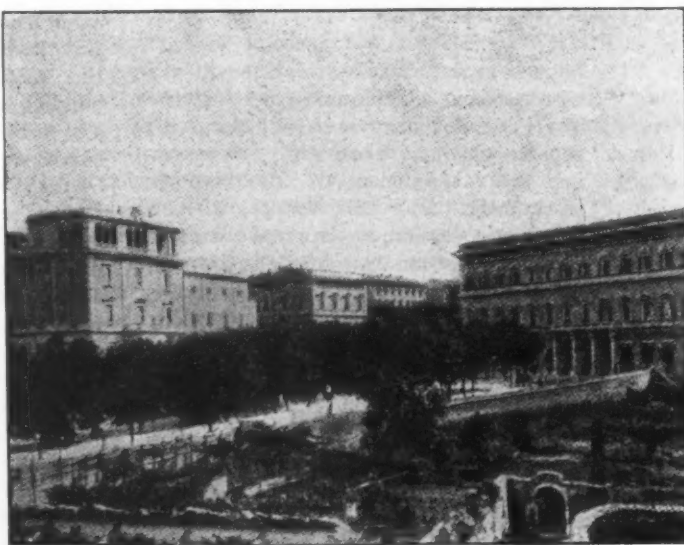


M. ELLA VICKERY



ALICE A. LLEWELLYN

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CRANDON HALL—AT THE LEFT

Methodist, your blood will course a little faster as you read the monogram on a white stone front: "W. F. M. S." — the symbol of persuasive and conquering Christianity the world over. Lift your eyes to the gable, and you will see underneath it the American coat of arms. Enter its palatial halls — for everything is constructed in palatial style here at Rome, and for about one-half what it would cost in the United States — and you are welcomed very graciously, by Edith Taylor Swift, senior directress, and Edith Burt, associate directress. Miss Swift is from Newtonville, Mass., and Miss Burt is the daughter of Bishop William Burt, of Zurich, Switzerland. This institution brings a Christian influence to bear upon 300 girls and young women every year, and many from the first families in Rome. In personal association with their teachers, in attendance upon prayers and Bible-readings, the prejudices which these girls have imbibed against Protestantism disappears, and they come, little by little, into a knowledge of the truth as it is in Jesus Christ. Gradually in this way the real Gospel, stripped of superstition, useless ceremonies, and intermediaries, is entering and leavening this substantial contingent of young women. It is impossible to thus come into contact with this sacred work and not feel devoutly and enthusiastically grateful for Crandon Hall. God has shown the women of the church at home the way to be most potentially and prophetically useful. Some of the visible and known results of the institution — of course only a fraction of the whole — are summed up by another: "Crandon Hall, in these few years of its existence, shows practical results, and its pupils are passing on the benefits received there to others in various parts of the world. One young woman has been teaching for two years in a Wesleyan school in Bristol, England; six are becoming known for their writings, and the high moral tone of their productions is in a measure the outgrowth of ideals formed while in the school; twelve are teaching in government schools in Italy, four in private institutions. One is in our Methodist school in Livorno, and one graduate remains in Cran-



EDITH BURT

some and pretentious is it that the thousands of visitors who come to this Mecca, and who walk or ride by it, involuntarily ask: "What building is that?" Draw nearer to it, and if you are an American



PROFESSORS AND TEACHERS, CRANDON HALL — MRS. CRANDON CENTRE OF FRONT ROW

CRANDON HALL

But our Methodism has another structure of great beauty, impressiveness and usefulness in Rome. It is Crandon Hall, dedicated to the education of girls — a magnificent monument to the faith, practical wisdom and helpfulness

of the institution — of course only a fraction of the whole — are summed up by another: "Crandon Hall, in these few years of its existence, shows practical results, and its pupils are passing on the benefits received there to others in various parts of the world. One young woman has been teaching for two years in a Wesleyan school in Bristol, England; six are becoming known for their writings, and the high moral tone of their productions is in a measure the outgrowth of ideals formed while in the school; twelve are teaching in government schools in Italy, four in private institutions. One is in our Methodist school in Livorno, and one graduate remains in Cran-

don Hall. A graduate in music may go soon to Bulgaria to accept a position in the W. F. M. S. work in Loftcha. Another, after occupying a position as matron, has gone to New York for training as a deaconess; two graduates are married and have formed homes of their own." Bishop Burt says: "There is no one institution in our church, whether at home or abroad, which needs and merits the confidence and hearty support of our people more than Crandon Hall at Rome. It is scarcely six years old, and yet it has already accomplished wonders in the Christian education of girls and young ladies, in enlarging the sphere of influence of our church in Italy, and in providing for its own financial support. I doubt if any other school of our church has a more brilliant record." We should like to call the entire roll of the faithful corps of teachers who have made this institution what it is, but our space will not permit. Two, however, are exceptional, and must have special mention. As we write, Miss M. E. Vickery, so many years directress, who gave all of her splendid equipment in establishing the institution and making a phenomenal success of it, is on the sea on her way to India and around the world for the rest and diversion so greatly needed. She is accompanied by Miss Alice A. Llewellyn, her inseparable complement and helper in emergencies, who has not only toiled for several years as a self-supporting missionary, but has generously contributed of her means to help the work along. The church at large will earnestly pray that these two women, who have together done an epochal work here, may be refreshed as they study our missions in India, China and Japan.

The Garibaldi School, under the wise and successful administration of Miss Eva A. Odgers, deserves special and grateful mention. Sixty homeless girls are gathered into this school, sheltered, taught, and placed in good homes as opportunity offers. We saw these girls in the Sunday-school and in the Italian church, dressed in white with much taste, handsome in features, olive complexion flushed with red, fine black hair falling gracefully upon the shoulders, and the dark, attractive eyes so peculiar to this land. Raphael could have found among them models that would have stimulated even that master of art to better work. This Garibaldi School is wholly supported by the W. F. M. S. For \$60 a girl is "homed" for a whole year. It is a department of work deserving hearty sympathy and generous support.

METHODISM IN THE REST OF ITALY

President Buttz of Drew Theological Seminary, long an honored member of the board of managers of the Missionary Society, is here, and has been making investigations in order to report exact conditions. He has visited several churches in other Italian cities *incognito*, and studied the work being done. He heartily commends the stations which he has examined, says he found good congregations, spiritual life, and everywhere encouraging indications. The church at home will accept unqualifiedly the testimony of this distinguished witness. For those so eager "to count Israel" — though the kingdom of God cometh neither by observation nor

by tabulation — we report about one hundred congregations supplied by fifty members of the Italy Conference and the same number of local preachers and exhorters, and a total church membership of some 4,000.

We believe in the work in Rome and Italy because we believe in the men and women who are now set to do it, and in the way in which it is now conducted. Italy is not to be unfettered and spiritually enlightened and redeemed by the "wind or the earthquake or the fire," but by the "still small voice," gently and persuasively accentuating the mind, spirit, and life of Jesus Christ. It is not to be done in a few years, but in a century. The church at home needs to pray for, and exercise the grace of, patience. "First the blade, then the ear, then the full corn in the ear." We believe in the spiritual deliverance of Italy because we have seen such a splendid sample of those already redeemed. These Italian preachers, their wives and children, these professors in our schools, these men editing our papers here and managing our publishing inter-

because it is prepared to respond to this yearning which is being felt increasingly by so many of the best people in this fair land.

C. P.

SAYING SO

THE exhortation of the Psalmist, "Let the redeemed of the Lord say so," has become a familiar phrase of common religious parlance. Nevertheless, it hints at a principle of uncommon importance — the perennial value of Christian testimony. "The mercy of the Lord endureth forever," declares the Psalmist; and then adds the proper conclusion to this conviction in the demand: "Let the redeemed say so." "So" is not in the original; the conception is, therefore, very wide. The idea is: Let the subjects of redemption "say" it out — have something to remark upon that wonderful theme. The Christian is a man who ought to be able to tell what the Lord has done for his soul. In Revelation the command is recorded: "Let him that heareth say, Come!" In all the Bible this demand for the testimony of the godly is found.

The distinguishing characteristic of that marvelous revival in Wales was said to be testimony. Everybody who was a Christian suddenly began to tell all people who were not Christians somewhat of that which "religion" meant to them personally. Not every man said precisely the same thing, but all testified to the preciousness of the same Christian hope. Some spoke in cultured phrase, with the Athenian accent, others with the dialect of the fields, still others in the rough speech of the miner, while others still could but press a hand or shed a tear or breathe a prayer; but it was all essentially testimony, and it was testimony that was blessed to the conversion of thousands.

There is no other way, substantially, to bring men to God. If Christianity is worth anything to you, let your neighbors and the stranger within your gates know that fact. If Jesus Christ is a reality, do not remain dumb concerning Him as if He were a myth. Live as though the Acts of the Apostles were a present epic. Realize the presence of God; then will others realize it, too. Be not afraid to "say so" — to say, "Come!" It is said that Dean Swift for years regularly maintained family prayers in his own house, but so secretly that no guest of his ever found it out. Be not thus secretive about salvation. Unostentatiously but unequivocally make every one who comes in contact with you day by day feel that he has rubbed against a Christian, and by your own evidently absolute satisfaction with Christ and His salvation leave every worldling, when you part with him, discontented and uneasy until he, also, has found Him



FELICIA BUTTZ CLARK

Wife of Dr. N. Walling Clark, and author of "Katherine's Experiment," "Schwester Anna," "The Cripple of Nuremberg," "The Sword of Garibaldi," and "Beppino."

ests, are splendid stock — the potency and promise of what is to be. Ah! what stock this is! What a people this is! The blood of artist, orator, poet, musician, statesman, patriot, throbs here. You see it in the intelligent face and flashing eye. Do not think Italy is inhabited wholly by the sort of people who sell fruit, dig tunnels and build railroads in our country. We are glad of them, and that all the qualities of a great race are dormant in them, waiting for American Christianity to unfold them. But these are not the people of Italy any more than our raw and untutored sons are a sample of Americans. Italy is to be redeemed through its higher strata of population rather than the lower. The ceremonial and priestly services satisfy the men and women whose early privileges and training have been dwarfed, but not so the men and women of larger vision and deeper yearning. The spirit of religious liberty pervades Italy. Intelligent parents desire it for themselves and demand it for their children. The Methodist Episcopal Church will succeed in Italy

whom to know aright is life eternal.

A MISTAKEN MOVEMENT

THERE are increasing indications of a persistent determination on the part of certain New England communities to place an additional burden of taxation upon colleges and higher institutions of learning. The recent hearings before the recess legislative committee revealed the existence of a nascent sentiment which is not only distinctly unfavorable to the continuation of the present tax exemption of college dormitories, but is even frankly outspoken in the expression of a desire to drive the smaller New England colleges from the communities in which they now find their homes. When one of the representatives of this sentiment was asked whether or not the community would tolerate a measure of taxation which might result in driving a certain college into a new location, he is reported to have replied: "If the question were put to a popular vote, this college would not remain a day in the town where it now is."

We distinctly refuse to accept this as an adequate expression of the public sentiment of any New England college town. In every such village or town there is undoubtedly an element which is not friendly to the college. There is, also, some restlessness and a sense of injury resulting from the knowledge that the already great holdings of untaxed college property are from time to time increased by the purchase of extensive parcels of real estate which have hitherto contributed to the tax budget, but which upon passing into the possession of the colleges no longer add anything to the financial revenues of the city. In spite of this feeling on the part of tax-payers that they are not receiving fair treatment, conversation with these men reveals in many cases a frank admission that their choice of a residence was decided by the presence of a college in these towns.

The colleges are indeed, to a certain extent, exempt from taxation, but these institutions are making a systematic effort to return these favors so far as they can by bringing within reach of the community such intellectual advantages as they can publicly offer. In the city of Cambridge the great library of Harvard College is freely accessible to all the citizens. The astronomical observatory of Boston University has frequently been open to the public at night, and visitors have had the privilege of the personal guidance of the director. The weekly bulletins of our larger universities indicate that several times each week during the academic year there are open to the public, under the auspices of the University, lectures or addresses or concerts that provide free of charge for the citizens recreation and instruction of the highest type.

We do not care to go at this time into the technical question of the taxation of college dormitories. We are more concerned with this supposed hostile local public sentiment toward the higher educational institutions of New England. We have not noticed in the discussions any reference to the very important fact that in most of the New England States the work of higher education is carried on

without any cost to the public in the way of direct taxation. The money required to maintain the great State universities in the West comes in part from vast tracts of school land and in part directly from the tax budget. Every man in these Western States finds in his yearly tax bill tangible evidence of the cost of maintaining the higher institutions of the State. In the East our colleges and universities have accumulated through private beneficence large endowments which enable them to carry on the work of higher education which otherwise the State would have to undertake at large expense. To adopt a measure which would put additional financial burdens upon institutions which are already endeavoring with inadequate resources to meet the public need of higher education, strikes us as unwise even from the economic standpoint. Doubtless the tax rate in some of our college towns is very high, and taxable property is in many cases assessed above its market value. There is urgent need of a lessening of the burden which the tax-paying portion of our college communities is carrying. It is, however, wiser and more feasible to reduce the tax-rate by a rigid policy of economical administration than to hamper in their beneficent work our colleges and universities by imposing additional financial burdens for the sake of continuing the present wasteful system of municipal administration.

PERSONALS

— Rev. A. B. Kendig, D. D., has been engaged to supply our church in Attleboro until Conference.

— Dean West of Princeton has declined the invitation to become president of the Massachusetts Institute of Technology.

— Dr. Homer B. Sprague will lecture upon "Hamlet" at Lasell Seminary, Auburndale, on Thursday evening, Nov. 8, at 7.45 o'clock.

— Rev. D. L. Rader, editor of the *Pacific Christian Advocate*, has sailed for Japan and China, in the hope of recuperating his health. He will spend the winter in the Philippines.

— A new corresponding secretary of the Wesley Brotherhood has been secured — W. B. Patterson, one of the editors of the *New York Evening Mail* — who will devote his entire time to the work.

— By direction of President Roosevelt, Mrs. J. Ellen Foster has been detailed from the Department of Justice to investigate the condition of woman and child workers throughout the country. She is already at work visiting the factories in the State of New York.

— Prof. E. S. Tipple, of the department of Practical Theology at Drew Seminary, brought the immigration problem home to some of his students by taking them to Ellis Island on a day when 2,600 aliens passed under inspection.

— Mr. Alvin Bruce Coates, of Wilkesburg, Pa., a graduate of Iowa State College, sailed for India on the steamer "Kronprinz Wilhelm," leaving New York Oct. 27. Mr. Coates goes to South India,

to assist Rev. W. H. Hollister in the Industrial Mission at Kolar. On the same steamer were Mr. R. E. Wilcox, private secretary to Bishop Oldham, and the Misses Mary E. Gregg, Mildred Simonds, Judith Ericson, and Minnie Parkhurst, four missionaries of the Woman's Foreign Missionary Society.

— Miss Elizabeth C. Northup, Miss Mary E. Holt and Miss C. J. Carnahan, after the close of the General Executive W. F. M. S., went on to Buffalo to "take in" part of the General Missionary Committee meeting.

— Dr. Torrey has entered successfully upon his revival work in Nashville, Tenn. In the absence of Mr. Alexander, who is detained in England by the illness of his wife, Prof. D. B. Towner is conducting the chorus choir of 600 voices.

— Rev. Millard L. Robinson, pastor of First Church, Manchester, N. H., was united in marriage with Miss Minnie L. Beane, of Concord, at the home of the bride, Oct. 6. President Huntington, of Boston University, performed the ceremony.

— Rev. and Mrs. N. L. Rockey, of the North India Conference, with three daughters, sailed from New York on the steamer "St. Louis," Oct. 27. Mr. and Mrs. Rockey have just finished their second furlough in the United States, having served over twenty years in the Methodist Mission in India.

— Rev. F. M. Larkin, secretary of the Methodist Layman's Relief Legion, reports that Mrs. John Hicks, of Michigan, and Mrs. W. C. B. Rawson, of Florida, have paid \$500 each for the relief of our churches in California. A friend not a Methodist sent \$300 for the same cause through Dr. Spencer, editor of the *Central Advocate*.

— Professor Townsend, who without giving his consent was elected to the presidency of Gammon Theological Seminary, declined the position, owing to a large amount of literary work on hand and engagements in the lecture field. He was in Chicago last week, giving three lectures on the "Harmony between Science, Philosophy and Bible Theology."

— The library in the Congregational House was the scene of a pleasant reception, Oct. 31, to "Mr. Martin" (Rev. C. C. Carpenter), editor of the "Conversation Corner" in the *Congregationalist* for the past twenty years. Rev. H. A. Bridgman, Dr. Cobb, and Dr. Dunning spoke, the latter presenting to "Mr. Martin" a loving cup containing \$250 in gold from friends and "Cornerers."

— Says the *Brooklyn Times*: "Dr. Theodore L. Cuyler is nearing the completion of his eighty-fifth year, yet his eye is not dim nor his natural force abated. His speech before the Lafayette Republican Club last Monday was one of the cleanest, most accurate, and most forcible expositions of the issues of the present campaign yet presented to a Brooklyn audience. Especially timely was his appeal to his hearers to take nothing for granted. 'Every hour is now precious,' he said. 'Don't trust to gamblers' bets or predictions of landslides. Reason kindly with every laboring man you meet to convince

him that it is for his interest to vote for a safe, sane, solid statesman like Charles E. Hughes, who promises only what he is able to perform.' That's the kind of talk we need during the next few days."

—Congressman Rockwood Hoar, who has been ill since Sept. 26, died last week in his 52d year. He was a son of the late Senator George F. Hoar.

—Dr. W. L. Watkinson will sail for England, Nov. 10. His lecture courses in Baptist and other theological seminaries, as well as his more public utterances, have been distinctively helpful and inspiring.

—Dr. William A. Quayle lectured in the Methodist Episcopal Church at Burlington, Vt., under the auspices of the Epworth League, Oct. 30, upon "Shakespeare's Tragedy of Greatness" — his fifth lecture there.

—Fanny Crosby has recently completed her autobiography — "Memories of Eighty Years" — the only authentic story of her life. It will be published, Dec. 10, by James H. Earle & Co., Boston — a handsome illustrated volume of 300 pages.

—John D. Rockefeller has given \$75,000, on condition that a like amount be raised, to the American Baptist Home Mission Society toward the rebuilding of destroyed and injured Baptist churches in and about San Francisco. This sum will bring Mr. Rockefeller's gifts to the missionary society for the current year well up toward \$200,000.

—The *Central* says: "Dr. L. A. Banks is having a successful year at Trinity, Denver. Eschewing every suggestion of sensationalism, declining to advertise even his sermon topics in the papers, putting his strength into his preaching and pastoral visitation, declining all invitations to the lecture platform, he is attending simply to his work as pastor of Trinity, and it is safe to say that that great pulpit has never ministered more widely or well to the needs of the multitudes."

BRIEFLETS

God bears on hard where men need deep impressions.

The general topic for the annual week of prayer for young men (Nov. 11-17) proposed by the International Committee Y. M. C. A., is "Prayer Relationships."

A Methodist pastor is quite right in saying: "A man may be intelligent and not reach his church paper; but no man can ignore his church paper and be an intelligent church member."

The Missionary Number of the *Epworth Herald*, issued last week, is exceptional not only in its external dress of calendered paper, abundant illustrations and portrait galleries of the "missionary recruits" sent out the past year to various fields, but also for the range, interest and excellent quality of its contributed articles.

The American Missionary Association passed a resolution deprecating the exclu-

sion of Japanese children from the San Francisco schools, and demanding "that they may receive everywhere the same treatment as is now accorded to the 4,000 Japanese children in the public schools of the Territory of Hawaii."

A stenographic report of Dr. Borden P. Bowne's address before the Boston Preachers' Meeting last Monday will appear in our next issue.

An echo of the National W. C. T. U. Convention: "Give the boy a chance," will be the watchword of the narcotic departments the coming year. To do this we must first clear the home of his father's cigar, of his pastor's cigar, of his teacher's cigar, of his brother's big pipe, of his sister's soothing syrup, and of his mother's headache powders."

The Cary family, both in this country and in England, will take pride in the sumptuous volume published by Rev. Seth C. Cary, of Dorchester, which records the genealogy of the family (the English branch) for over seven hundred years. In the pedigree three titled branches are enumerated, with coats-of-arms, pictures of castles, etc. Three other branches are also traced. To belong to a line which included the Earl of Monmouth, Viscount Falkland and Baron Hunsdon (cousin to Queen Elizabeth), may seem a reasonable cause for self-congratulation to a member of this family; but American Carys doubtless find in the comparatively obscure name of William Cary, the "consecrated cobbler," missionary to India, or of Rev. Henry F. Cary, the Dante translator, who is buried in Poets' Corner, Westminster Abbey, a ground for worthier pride.

A program of unusual range and interest has been arranged for the convention of the National City Evangelization Union of our church, to be held in Chicago, Nov. 14-16. We regret that the pressure on our columns of other matter prevents our making a full announcement of topics and speakers.

The business and professional men who are sponsors for the Y. M. C. Associations in Massachusetts and Rhode Island, have arranged a conference and dinner in Ford Hall, Boston, Nov. 13. The conference will be held at 2 P. M., and dinner will be served at 6 o'clock. Nearly one thousand invitations have been sent out. Gipsy Smith of England, and Fred B. Smith of the International Committee of the Y. M. C. A., are to be the principal guests.

A missionary atmosphere thoroughly permeates the pages of the *HERALD* this week, excluding the usual contributions, the Book Table, the Obituaries, and several columns of Church News. The editor's fourth letter from abroad sets forth the status of the Methodist Episcopal Church in Rome; the meeting of the General Missionary Committee is graphically reported by Rev. F. H. Morgan; Rev. James Ellington McGee gives a stirring account of the Group Missionary Conference at Pittsburg, characterizing it as "High-water Mark;" Miss Elizabeth C.

Northup reports, in her own inimitable way, the General Executive meeting of the W. F. M. S.; and Miss Alice M. Guernsey pictures attractively the meeting of the Board of Managers, W. H. M. S.

The "People's Palace," the new enterprise of the Salvation Army in this city to provide lodging at small expense for the self-respecting workingman, was opened to the public last week. It is a five-story building, containing 287 bedrooms, with smoking, game and reading rooms, a hall for meetings with 600 seats, a gymnasium and swimming-pool. No provision is made for meals. A labor bureau, a legal bureau, and a dispensary, all of them free, will be attached to the hotel. The plant cost \$240,000.

Pittsburg has a Young Men's Welcome League, which, according to the *Pittsburg Christian Advocate*, is doing a good work. "It has committees in all the churches, and looks promptly after every young man moving into the city of whom it gets information. It earnestly requests all pastors and others who know of young men coming to the city to notify the secretary immediately of their names and addresses. When the secretary receives these, he sends them to the committee representing the nearest church, who call on the young men, make their acquaintance, and in every way befriend them."

Gipsy Smith asked some pertinent and searching questions of Boston ministers when he demanded: "Have you seen anybody converted in your church in the past three months — six months — twelve months? If not, what would you say of a doctor who lost all his cases, or of a lawyer who never won a verdict? What is the use of beautiful services and magnificent oratory if sinners are not converted?" While the parallel between the work of the minister and that of the doctor and lawyer is not quite exact, there is food for thought in Mr. Smith's words — which were spoken in the kindest way and with the greatest appreciation of the work of the ministry.

Russia is to have freedom of worship, according to the terms of an imperial ukase promulgated Oct. 30. Dissident sects are placed on a par with orthodox believers (Greek Church). They can organize churches and build schools. Their clergy shall be exempt from military service, be entitled to wear vestments, baptize, marry, keep official records, etc. Further, a change in the form of civil marriage has been ordered which will permit thousands of persons who have lived together unmarried to assume the legal tie and make their children legitimate.

The Athenian architects of the Parthenon finished the upper side of the matchless frieze as perfectly as the lower side, because the goddess Minerva saw that side. It was the boast of Michelangelo that he "carved for eternity." It is said that every one of the 5,000 statues of the Cathedral of Milan is wrought as if God's eye were on the sculptor. Thoroughness

of execution is the mark of a good Christian artist. An ordinary painter, even if a member of the Academy, may dash off his work, or produce effects by impressionism which are not supported by well-wrought details; but the Christian dares not slight his work at any point, for his God sees all around.

Death of Rev. Garrett Beekman

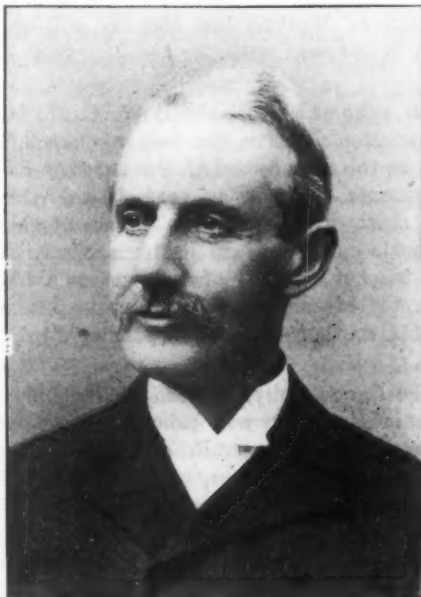
REV. GARRETT BEEKMAN, whose failure in health and sudden departure South last March greatly surprised his friends, passed away at the home of his eldest son, Rev. Frederick Warren Beekman, rector of Trinity Church, Woburn, last Tuesday, Oct. 30, aged 69 years, the disease having proved to be tuberculosis. He was the eldest son of Garrett and Sarah Maria Clark Beekman, of Martinsville, N. J., where he was born, May 7, 1837. He united with the Presbyterian Church in Mendham, N. J., at the age of 18, being baptized by Rev. Thomas Hastings, D. D., and subsequently belonged to Dr. Howard Crosby's church in New York city. While there he became intimately acquainted with Rev. William H. Boole, pastor of the 37th St. Methodist Episcopal Church, and, after many consultations with him, he joined that church in 1865, and began a course of preparation for the ministry. In 1867 he came to Boston and entered the Theological School, just then established on Pinckney St., graduating three years later in the class of 1870, the year of his joining New England Conference.

While a student he helped organize the Flint St. Church, Somerville; while pastor at Tapleyville he organized the church at Middleton; and also the church at West Roxbury while stationed at Roslindale. He raised large debts at South Lawrence, Tapleyville, and Laurel St., Worcester, and during his five-year pastorate at Park Ave., Somerville, the church was remodeled at large expense. Other churches that he served were Byfield, Maple St., Lynn, Southbridge, Chicopee Falls, Westboro, Milford, closing with Highlandville, where he served five years. He had twelve churches for the thirty-six years of his ministry, and he did excellent work in them all, putting the finances in good shape, showing gains in the membership, and building up all the interests. He was a faithful pastor and a good preacher. He was particularly aggressive in temperance work, an enthusiastic prohibitionist, ready at all times to let his sentiments be known. Several young men have entered the University through his counsels, among them Dr. Charles M. Melden, of Providence.

He was married by Dr. S. F. Upham, in Hanover St. Church, April 13, 1870, to Miss Elizabeth Cosgrove, of Somerville, with whom he had a very delightful wedded life till she was suddenly called home on October 9 of last year. The children are three — the Episcopal rector mentioned above; Dr. Harry G. Beekman, a dentist, Randolph, Vt.; and Mrs. Elizabeth Frances Grover, who was so sadly bereaved in May, 1905, and now lives with her brother in Woburn. Our sincerest sympathies are theirs.

Funeral services were held in the Methodist Episcopal Church at Highlandville

(Mr. Beekman's last appointment), in charge of Presiding Elder Galbraith, on Thursday afternoon. Rev. Dr. L. B. Bates offered prayer, Rev. N. E. Richardson (the pastor) and Dr. G. S. Butters read the Scriptures, and Drs. G. S. Chadbourne and C. M. Melden paid tribute to the memory of the deceased. Drs. James



THE LATE REV. GARRETT BEEKMAN

Mudge and J. F. Allen represented the ministers of the Conference among the honorary pall-bearers.

Introduction of "Uncle Tom's Cabin" into England

THE editor and his wife spent their last Sunday in Italy (Oct. 14) in Brindisi, from which point Dr. Parkhurst writes as follows:

"This city, with a reputed population of 25,000, is a heap of dirty streets, through which one good street has been cut from the railroad station to the water side. 'Keep in the main street, or you will get hopelessly lost,' said an Englishman to us. The famous Via Appia ends here, and here Cæsar besieged Pompey. Here, also, Virgil died, B. C. 19; but there is nothing to repay a visit. Many come here, however, to take steamer to Port Said and on to Palestine and Egypt, as we are going, or to India and China in an around-the-world trip. There is no Sunday here in the American sense, or, in fact, anywhere else that we have been in Italy. Business goes on all day in small stores and shops, and loaded teams are seen everywhere. A few wholesale establishments and banking houses close. Mail is delivered on Sunday as on any day. While we wait at the hotel, on this Sunday, three large steamers directly in front are taking on freight. The people — a good many — do go to church in the forenoon, but the afternoon is used by all Roman Catholics as a holiday.

"We were much interested in reading, in a copy of the *English Mail* of Oct. 4, an editorial entitled, 'A Famous Book,' which proved to be an account of the first issue of 'Uncle Tom's Cabin' in London. This occurred on April 15, 1852, and Charles H. Clarke & Co., 148 Fleet St., London, were the publishers. The facts which led up to the publication of this remarkable volume were these: A copy of the book was sent to the old and reliable publisher, David Bogue, who was offered the privilege of publishing it in England. After a cursory examination he positively declined the offer, greatly to his regret, as he afterwards confessed. It was then offered to the young publishing house of Charles H. Clarke & Co. As immediate action must be taken before

another mail, due in a day or two, could arrive from America, the two volumes of the work were split up and given, one night, to three members of the concern, with the distinct understanding that they were to read that night and render a decision in the morning. One of the three quickly skimmed through the section he had, and was indifferent about it; the second 'sat up in bed half the night reading his pages aloud to his wife, while the tears streamed down his face'; the third reported that 'at the end of an hour he was actually in a tremble lest the interest of the story should flag, but, on the contrary, the further he got the greater grew his admiration.' The decision was promptly reached to publish the volume, and to do it quickly lest the venture should be forestalled. In fifteen days the first English edition appeared. The sale was a little slow at first, but a five-column review in the *Times*, and eulogistic notices in other papers, led to unprecedented popularity and sale. The writer of the editorial says the work 'became the rage.' In the autumn of 1852 Mr. Clarke of the publishing house sent his confidential clerk to America to interview Mrs. Harriet Beecher Stowe, and to hand her an honorarium of a thousand guineas in recognition of the profit he had realized from the book. This is said to be the first instance on record in which an English publisher recognized any moral obligation to share his profits with the author of a non copyrighted reprint. 'Meanwhile the sales in England romped along.' Within twelve months a million and a quarter of copies were sold, returning to Clarke & Co. a net profit of nearly \$100,000. When Mrs. Stowe visited England a little later, she received a most affectionate and hearty welcome, which found expression in a series of ovations. At the first reception given her, the great Earl of Shaftesbury presided. The editorial closes with this significant sentence: 'On that occasion Mr. Clarke presented Mrs. Stowe with a solid gold inkstand, suitably inscribed, and the writer had the honor of sitting for some minutes on her knee.'

"Thus were we deeply impressed and comforted by this illustration of the genuine kinship of these two great English-speaking peoples, and their quick response to an appeal for sympathy and righteous support of an enslaved and greatly wronged race, and by the honor bestowed upon the supreme prophetess whom God raised up and inspired to break its shackles. Is it not high time, O God, to raise up another prophet to aid this same race to a larger and better appreciation and appropriation of the rights which were thus decreed to them?"

Change of Emphasis Needed

A WRITER in the *Homiletic Review* for November, speaking of the inadequacy of many ministerial salaries — the salaries of Congregational ministers, for example, are said to have decreased ten per cent. during the past decade — boldly says: "Perhaps it is time to change the emphasis that insists so peremptorily that ministers must lead lives of sacrifice, and direct it toward a Christian church membership that is quite too willing to take advantage of the minister's self-sacrifice. The ministry could be amply supported out of the wastes and follies of those Christians who are loudest in requiring them to emulate the Master's poverty." There is but too much truth in these words. If the suffering imposed on many ministers' households by the stinginess of the parishioners they serve were not so sad, it would be laughable to contemplate the disparity between the sums contributed for church expenses by numbers of professing Christians and the large amounts they squander for theatre tickets, "swell" dinners, or other selfish indulgences.

General Missionary Committee

Reported by Rev. Fred H. Morgan

Thursday, November 1

THE annual meeting of the General Missionary Committee of the Methodist Episcopal Church held its first session in Delaware Avenue Church, Buffalo, N. Y., Thursday, Nov. 1, at 10 A. M. This session, the last of the Committee where both Foreign and Home Missions are to be considered, owing to the separation of the two interests by the action of last General Conference on the Consolidation of Benevolences, was a most interesting one. Grave and weighty questions were considered and acted upon, after protracted debate by the ablest representatives of our church. It was notable, also, from the fact that an unusual number of Bishops were present. As will be noted, all the Missionary Bishops, save Bishops Robinson and Warne (now in India), were present, and their representations of our work abroad were noteworthy and inspiring.

Bishop E. G. Andrews called the Committee together at the first session. Bishop McCabe led the singing in his inimitable way. Bishop Andrews invited Bishop H. W. Warren to read the Scriptures, and after he had read the 53d Psalm and the 919th hymn from the Hymnal, "Jesus shall Reign Where'er the Sun doth his Successive Journeys Run," Bishops Thoburn and Moore offered prayer.

Dr. S. O. Benton, recording secretary, then called the roll.

Dr. Benton was unanimously re-elected recording secretary, and Dr. Homer Eaton and Dr. H. C. Jennings, treasurer and assistant treasurer, respectively.

On motion of Bishop Hamilton, the assistant secretaries and the field secretaries were accorded the usual privileges of the floor.

Dr. Homer Eaton, the treasurer, then read the annual report, of which the following is a synopsis:

Cash receipts of Missionary Society for year ending Oct. 31, 1906	\$1,695,859 27
Total receipts last year	1,582,215 13
Increase	\$ 113,644 14

The amount for the year came from the following sources:

Conference Collections	\$1,613,909 26
Increase	85,921 33
Legacies	53,163 69
Increase	13,807 70
Sundry Receipts	5,224 85
Decrease	2,330 13
Lapsed Annuities	23,561 47
Increase	16,245 24

CONDITION OF THE TREASURY

General receipts for the year	\$1,695,859 27
Expended for all purposes	1,670,735 81
Receipts in excess of disbursements	\$ 25,123 46
Balance Treasury in Debt, Nov. 1, 1905 ..	5,679 05
Balance in Treasury, Nov. 1, 1906	\$ 19,444 41

The report of Dr. Eaton showed an increase from all sources of \$113,644.14 — a remarkable showing — while a balance remained in the treasury of \$19,444.41 as against a debit balance last year of \$5,679.05. Adding to these figures the receipts for "Special Gifts," amounting to \$373,080.12, and we have a grand total

of \$2,063,589.39 contributed by our church for the cause of missions the last year.

It is but a few years since Bishop McCabe, as missionary secretary, thrilled the church with his enthusiastic slogan — "A Million for Missions." It was then, to many, an impracticable dream; but it was realized some years ago, and is this year doubled. Thus the church is moving on to the fulfillment of Bishop Thoburn's optimistic prophecy of ten millions by the Methodist Episcopal Church annually.

Certain reports of committees previously appointed occasioned considerable debate and consumed the most of the morning hour.

It was ordered that the sessions of the Committee be held from 9 A. M. to 12.30, and from 2 P. M. till the pleasure of the Committee, and that an evening session be held this evening from 7.30 to 9.

The report of the commission on "Consolidation of Benevolent Societies," ordered by last General Conference, transmitted by the secretary, Rev. Geo. P. Eckman, was read by the secretary, Dr. Benton. The reading of this report was listened to with closest attention. By its recommendation, the missionary administration will be divided, and a Board of Foreign Missions constituted, the Home Mission work joined to the Church Extension work, and the Board of Education, the Sunday-school and Freedmen's Aid work combined into one society. The outcome of this radical change will be awaited with much interest, and, if successful, will be a relief to the churches, lessening, as it does, the number of collections to be taken.

The Committee adjourned as voted, at 12.30.

Bishop Warren presided at the afternoon session, Bishop McCabe leading the singing, and Dr. J. B. Trimble led the devotions.

The following committee on nominations was appointed: Bishops Andrews and Cranston, Dr. Leonard, Dr. Stevens, Dr. Jackson, Dr. C. S. Wing, and Mr. J. Edgar Leacycroft.

The subject of Miscellaneous Appropriations was taken up, and under the new order of appropriations the following sums were voted: Emergencies in Missions — Foreign, \$25,000, Home, \$8,000; Incidental Needs of Missions, \$25,000; Support of Missionary Bishops, \$26,300; Allowance for Retired Missionaries, Widows and Orphans, \$18,000; Publication Fund, \$50,000. This latter item evoked a lengthy discussion, participated in by the ablest debaters on the floor. Owing to the fact that the division of the work would necessitate additional literature, it was finally voted to appropriate \$50,000 for this purpose — \$30,000 for foreign work and \$20,000 for the new Home Society.

The committee to which the matter of representations of foreign fields was referred, reported, recommending that the different fields be taken up in order of occupation, and that Africa should be represented by Bishop J. C. Hartzell and

Bishop Isaiah B. Scott; South America and Mexico by Bishop Neely and Bishop Moore; Europe by Bishop Burt, and any other he might select; Eastern Asia by Bishop Bashford and Bishop Harris; and Southern Asia by Bishop Thoburn and Bishop Oldham, each speaker being limited to fifteen minutes. On motion of Dr. Jackson, it was voted that this should be the order of the evening session, preceding a reception as originally planned.

The Committee then adjourned.

At the evening session Bishop Walden presided, calling Dr. Morris, of the Esst Ohio Conference, to conduct the devotions. The church was well filled, and an overflow meeting was arranged in a neighboring church, the same speakers addressing both audiences. The various addresses were well received. The enthusiasm of Hartzell and Scott, the terrific arraignment of Romanism in South America by Neely, the witticisms of Moore, as he depicted conditions in Mexico, charmed and delighted the large audience.

At 9 o'clock, according to vote of the Committee, Bishop Berry presented Dr. Walter Green, health commissioner of Buffalo, who, in well-chosen words, introduced Hon. James N. Adam, mayor of Buffalo. Mayor Adam is a sturdy type of the true reformer. In his introduction Dr. Green referred to his efforts in that direction, resulting in the closing of sixty dance-halls and places of vice. The distinguished speaker was received with great enthusiasm, and his remarks showed him to be a Christian reformer — not a make-believe political reformer — one whom Bishop Berry said all the churches delight to honor. He said:

"Every citizen appreciates that the welcome I extend to you on behalf of the city of Buffalo is not alone an expression of hospitality. It is also a recognition of the vast and valuable work you are doing in the world. Buffalo welcomes you with a deep realization of the magnitude, the might and magnificence of your labors. We feel that by your presence we are honored in the highest sense. Among you are the great and commanding generals in one of the ablest of the armies of the Lord. We know the Christian hosts rallied around the standard in our own country, and we know the valiant outposts in the uttermost parts of the earth, spreading a faith on which rests the highest civilization of the world today, and on which is based the hope of the eternal life beyond. Even as we gather here we may know that in the distant darkness of alien lands the beacons of the bearers of the faith shine out like sentinel stars, each marking the spot where a fearless, loyal soul is toiling for his Master. Nothing more clearly indicates the real greatness of our own nation than the marvelous extent and remarkable efficiency of this work of giving to others the sacred story of the One who has done so much for us. It is a story told not alone in words but in deeds, just as Christ not only preached but practiced; yet great as is this work, it is destined to still grander proportions. Your meeting here attests it. When the history of the world is finished, and when the end of all is recorded in the far distant ages, I believe that, apart from the immediate life of the Man of Galilee, the brightest pages will be those which tell how those who followed after, kept the faith and gave it unto others. In years not far distant we will find

fruits of our labor abroad harvested here at home.

"So I welcome you as workers in the greatest cause in the world. For when the form of all things material has vanished, the spirit of missions will survive; when the structures raised by hand have fallen, the souls raised by the spirit of Christ will be beyond the ruins of time. I bespeak for all your deliberations the greatest success. And I know that throughout your sessions the spirit of the 'things eternal' will make its presence felt, and will bless and prosper whatsoever may be done."

He was followed by Dr. Ward D. Platt, presiding elder of Buffalo District, who voiced the welcome of the local churches. Dr. Leonard responded in behalf of the Committee, and Bishop Warren represented the Bishops. It is needless to say that these speeches were all of the highest order.

At the conclusion of the addresses, a reception was held, giving all an opportunity to meet the distinguished guests.

Friday — November 2

The Committee came together at the usual hour. Bishop Goodsell, who was to have presided, being detained, Bishop Warren took the chair, and called Bishop Thoburn to conduct the devotions.

The journal was read and approved. Bishop Hamilton, then obtaining the floor, asked the appointment of a special committee to consider the matter of the exclusion of Japanese from the public schools of San Francisco. In a strong speech the Bishop stated the situation from his personal knowledge of the facts. He wanted a committee appointed by this body to consider the matter and embody a protest against such treatment of the Japanese. Such committee was appointed by the chair.

The committee on nominations reported, through Dr. Jackson, the usual committees on the various fields.

Bishop Wilson moved the appointment of a committee to consider the matter of the consolidation of benevolences ordered by General Conference, to report what action might be necessary. Bishop Walden wanted the same committee to consider the appropriations for Home work. The committee was ordered and later announced.

Dr. Leonard read a communication from the Board of Control of the Epworth League, and moved the appointment of a special committee to whom it should be referred, which was done.

In reply to a question Dr. Eaton reported that there was \$1,696,000 at the disposal of the Committee for appropriations for the coming year.

Bishop Moore moved that the choice of place of next meeting be made the order of the day for Monday, at 11 A. M., and it was ordered.

Right here was precipitated a lengthy discussion, following a motion of Dr. Jackson to reconsider the rules of procedure adopted the day before, so as to admit of the division of the entire amount to be appropriated, before the administrative expenses were provided for, in order that each Board might thus provide for its own expenses.

Dr. Sheets, Dr. Carroll, and others protested against such action. Dr. Eaton concurred, and further advanced a plan for administration the coming year, which at

once aroused a storm of questions and protests. Dr. King favored Dr. Eaton's proposition. Bishop Neely proposed to refer the whole matter to the committee just appointed to consider the consolidation of benevolences. Dr. Downey favored such reference, and proposed that during their consideration of the subject the Committee listen to representations of the work by the different representatives, and this was finally ordered.

The committee at once retired, and Bishop Burt was called to the platform, and gave a graphic description of the work in the nine great Conferences of Europe. He thrilled the audience with his recital of the magnificent work going on there, and of the development of the real missionary spirit — two Conferences, Switzerland and South Germany, moving rapidly toward self-support. He also referred to Bulgaria, Italy, France, Finland, and Russia, where religious liberty has recently been granted, and a preacher has already been stationed at St. Petersburg.

Then followed Bishop Harris, representing Eastern Asia. He referred to Old Korea as "the land of morning rest, noontide calm, and evening repose," but said that New Korea is of a different type. Korea reported last year the largest proportional net gain of all our fields, lacking but five of five thousand, and, further, 90 per cent. of the work is self-sustaining. He referred briefly to Japan, and the prospects for work in that kingdom, citing the recent gift of Marquis Ito to the Y. M. C. A. at Seoul.

He was followed by Bishop Bashford, who, in representing China, first bore witness to the influence of Bishop Harris in Japan, and told of his having entrance even to the royal palace, the Gospel therefore having entrance "even to Caesar's household," and stating further that Bishop Harris has greater influence in Japan than the whole Roman Catholic Church. Bishop Bashford gave a thrilling account of the work and its problems in the great empire of China, telling of one village where the elders invited the missionaries to their town, offering to turn over their temple, casting out all the idols, and give it for a church and school; but the offer had to be declined because of lack of teachers and preachers. He is an enthusiastic pleader for China.

Bishop Oldham then came to the platform to represent that part of Southern Asia over which he has supervision, dividing his time with Dr. Homer C. Stuntz, who, in his usual dramatic manner, told of our magnificent achievements in the Philippines.

Bishop Thoburn, always quiet, but thrillingly interesting, followed with his representation of India, where we are now preaching in thirty-seven different tongues. It was a marvelous presentation of our world-wide work, such as rarely comes, and the session fittingly closed with the introduction of a large number of returned missionaries present.

Adjournment followed.

The Committee assembled at 2.30 P. M., Bishop McCabe presiding. The Bishop led the devotions himself.

The committee on Consolidation of Benevolences not having reported, the rep-

resentation of the work was continued. The foreign work having been fully represented, the home work was in order, and under the assignment Bishop McCabe spoke in his inimitable way on white work in the South. He made a stirring speech, but was somewhat nonplussed at the conclusion when Dr. Benton called attention, amid great laughter, to the fact that he was supposed to speak on white work *exclusive* of the South. Dr. Isham, of Nebraska, however, followed on this subject, speaking to the point with his accustomed vigor.

At this point the committee on Consolidation of Benevolences presented its report, through the secretary, Dr. Downey. It is as follows. We give the report verbatim, because it seems desirable that our readers understand thoroughly the contemplated plan and its relation to our work:

The Committee appointed to consider the report of the Commission on the Consolidation of Benevolent Societies, and to recommend what action should be taken thereupon, recognizing the delicacy and the difficulty of the situation confronting the General Missionary Committee, and sincerely desirous of finding some solution that shall be perfectly equitable and make for the enlarged prosperity and the continuous success of the societies hereafter representing the home and foreign missionary work of the Methodist Episcopal Church, in view of the exigencies of the case respectfully recommends the following as a working basis for the ensuing year, considering it the safest method of inaugurating the new plan:

1. That the General Committee proceed first to make the appropriations for miscellaneous and administration expenses as heretofore, with the understanding and recommendation to the respective boards of managers that there shall be constituted a committee to consist of the corresponding secretary and the treasurer of the Board of Foreign Missions and of the Board of Home Missions and Church Extension respectively, and two (2) members of each of said boards to be elected by the boards, and one (1) additional member at large, not a member of either board, and to be chosen by the eight already named, which committee shall equitably apportion the share of the miscellaneous and administrative appropriations thus made to the Board of Foreign Missions and to the Board of Home Missions and Church Extension respectively.

2. That we then proceed to make appropriations to the home and foreign fields in the same ratio as heretofore, to wit: 42½ per cent. to the home and 57½ per cent. to the foreign work.

3. That the collections in the Sunday-schools, until the meeting of the next General Conference, be for missions as such, without discrimination as to home and foreign.

4. That during the fiscal year 1906-7 all funds from the general church and Sunday-school collections, exclusive of special gifts, received by the treasurer in New York, and all similar funds received by the treasurer in Philadelphia, diminished in the latter case by an amount equal to the amount received from collections in the churches for the cause of Church Extension for the current year (1905-6), be consolidated and divided by the committee heretofore recommended, between the Board of Foreign Missions and the Board of Home Missions and Church Extension in the ratio already fixed (42½ per cent. and 57½ per cent.).

5. That all moneys borrowed after January 1, 1907, for the purposes of either Board, be borrowed on the joint responsibility of the Boards.

E. G. ANDREWS, EARL CRANSTON, J. M. BUCKLEY, A. B. LEONARD, JAS. M. KING, HOMER EATON, E. P. STEVENS, S. W. TROUSDALE, GEO. P. ECKMAN, DAVID G. DOWNEY.

On motion of Dr. King, appropriations already made were made subject to the provisions of this report.

The committee on Young People's Work reported, recommending an appropriation of \$18,000 for this work, this to be carried on under same provisions as before, in the interests of both societies, to be administered under the joint supervision of the two boards. This, after considerable discussion, was adopted.

Appropriations were then made as follows: Salaries of field secretaries (including salaries, office rents of assistant secretaries at Chicago and San Francisco, and of field secretaries), \$30,000; salaries of office secretaries, \$15,500; office and general committee expenses, \$18,200; miscellaneous (this appropriation to cover the following items: treasury-interest, collection of checks, money refunded or lost; stationery and postage; telegrams and car fare; Conference visitation; sundry expenses), \$12,600.

On motion of Dr. King, the vote of \$50,000 for Publications, \$30,000 for the Foreign work, and \$20,000 for Home work, was reconsidered, and a grant of \$50,000 made, to be administered under the provisions recommended by the committee on Consolidation. A grant of \$33,000 was also made for Incidental Needs of Missions.

A motion by Dr. Isham, that a statement of the expenses of administration of the Missionary Society be prepared and published in the church papers, was referred to the committee on Consolidation.

Bishop Hamilton moved that after the division of the amount to be appropriated the appropriation for cities be taken out before the distribution of domestic moneys is made.

Dr. Jennings announced the sums available as follows: For Foreign work, \$833,117; for Home work, \$615,782; as against \$810,368 and \$598,968 respectively.

Bishop Hamilton then moved that \$60,000 be appropriated for work in the cities. This is an advance of \$10,000 over last year, and after a lengthy discussion the sum was finally made \$55,000.

Bishop Hartzell moved a grant of \$60,000 for property in the foreign field, under the same conditions as last year; and it was ordered, with a special committee to consider the distribution of the same.

Dr. Downey asked that the office be prepared to present at the evening session a statement of the exact conditions of the work, showing the amounts already appropriated and the amount still available for distribution. The Committee then adjourned.

[Conclusion next week.]

Sunday School Union Anniversary

The greatest gathering in the history of the Sunday School Union of the Methodist Episcopal Church was its anniversary held at Topeka, Kansas, Oct. 24-28. The church in which the meeting was held was the one where Dr. McFarland was enjoying a successful pastorate when he was elected corresponding secretary of the Sunday School Union of the church, which position he is filling with distinction at the present time. Many were the expressions of regret that Dr. McFarland was unable to be present, owing to illness, but all were delighted to know that he is steadily improving, so that within a few weeks he has the assurance of being able to entirely resume his work at the office. The readers of the November *Sunday School Journal* will recognize practically all the editorials as being from his pen, and they have all been written within a few weeks past. His response to the words of welcome, which were read by Dr. Doherty at the opening, showed his mental alertness and breadth of vision, and it will readily be seen that he is no longer the sick man he has been reported to be. This is cause for congratulation to the entire church.

The program of the meeting, which was largely constructed by Dr. Doherty, was a great production. There were fifty-five different numbers, and every person asked to speak was present on time, with the single exception of Governor Hoch, who was in the midst of a political campaign, and who, while not present at the beginning, was present to preside at the closing service, where he spoke words that showed his profound interest in the cause which had its representation in this anniversary.

Some of the strongest men of the Middle West were present, not only to listen, but to have a part in the program. The addresses of Dr. Murlin of Baker University, Professor Patton of the same school, Drs. Luccock and Dorchester of St. Louis, Matt. S. Hughes of Kansas City, Mo., Charles Coke Woods, Frank N. Lynch and H. E. Wolfe, will linger in the memory of those who heard them as being singularly appropriate and full of inspiration.

The presence and services of Bishop Vincent were a delight to his many friends. His "Forenoon Meditations," which will probably appear in book form, were rich in their suggestiveness,

and gave a deeper spiritual insight into the relation of life to Christian service that will stimulate all who heard them; and his sermon on Sunday morning showed all of his old-time power.

The church is being awakened to the need of an aggressive evangelism, and this was splendidly brought to the front by the addresses of Dr. Henderson, general field superintendent of Aggressive Evangelism. He spoke on "Before Decision Day," "Decision Day," and "After Decision Day." Sunday was observed in each Methodist Sunday-school of the city with a Decision Day service, and many of the young people gave themselves in public confession to Christ. Dr. Henderson's address on Sunday afternoon, on "The Lighthouse and Lifeboat Methods of Salvation," was a masterly effort, and all who heard it will be more fully alive to the possibilities of keeping childhood in the kingdom of God, rather than allowing it to be wrecked and then rescued.

All who are interested in primary work were greatly delighted with the addresses of Miss Josephine L. Baldwin, one of the editorial staff of the Sunday-school publications. Her strong and helpful words will do good to every one who listened to them.

The field workers, Drs. Roads, George, Jacobs and Jones, presented an account of their work through the year, showing hundreds of addresses given, sermons preached, institutes conducted, and various services rendered for the advancement of the Sunday-school work.

The forenoons of each day were devoted to sectional conferences, when special conversations were held on Bible and Sunday-school topics. This form of service gave an opportunity for every person to speak his mind concerning the subject under consideration, and they were a most profitable service. The afternoons and evenings were given to addresses by those who were present, as follows: "Bible Perspective," Professor Patton; "Choosing the Seed for the Soil," Miss Baldwin; "The Seen and the Unseen," Dr. Dorchester; "False Notes in Modern Literature," Dr. Charles Coke Woods; "The Spiritual Aim in Teaching," Dr. Luccock; "Youth's Vision of the Invisible," Dr. Doherty; "The Spiritual Life of the Teacher," Dr. Baker; "The Spiritual Life of the Child," Miss Baldwin; "Sowing and Reaping," Dr. Lynch.

The closing meeting Sunday night was held in the Auditorium, and 3,500 people were present. Governor Hoch presided, the quartet of the First Presbyterian Church sang, and the addresses were by Dr. F. W. Hannan, pastor of Bushwick Ave. Church, Brooklyn, on "Fears, Foes and Friends," and by Dr. Matt S. Hughes, who spoke on "The Bible the Text-book of Life." These were great addresses.

The exhibit of drawings and paintings representing designs for illustrations of the various periodicals published by the Sunday School Department, should not be forgotten. There were several hundred of them arranged in the primary Sunday-school room of the church, and they were inspected by hundreds of people. Many of these had never given a thought as to how or from whence came the illustrations they see from time to time in the *Advocate*, *Classmate*, or other Sunday-school literature. It was a great exhibit of hundreds of dollars worth of sketches, and yet cost the people nothing to see.

This was the greatest anniversary ever held in the history of the Sunday School Union.

NOTES BY THE WAY

Unbroken prosperity is a pleasant road to travel, but it is a road that lacks the stimulus of obstacles and the inspiration of the hilltop view.

When a human being dies, all his good qualities stand out like raised letters, and often convey another estimate of the man to those who knew him than the estimate they had formed during his lifetime. We are too prone to recognize a man's best only on his tombstone. It is otherwise with God. God thinks of every one of us while he lives more kindly and more justly than the world thinks of him when he is dead.

A colored servant, on being asked by a prospective employer what wages she expected, replied: "All I can get!" This sentiment of acquisitiveness is not limited to colored help. Whatever may be thought of it in the economic sphere, there is one region in which the motto, "All I can get," is eminently applicable, and that is the realm of spiritual experience. The martyrs, reformers, and moral heroes of past ages have been men who went after all that they could get of heavenly blessing for themselves and others. There is no limit to be set on spiritual ambition. God is a great King, and waits to be greatly entertained.

The pessimist is deservedly unpopular, but the optimist should not be encouraged who bases his debonair gaiety on nothing deeper than a superficial view of life, and on nothing more stable than a delirious dream, perhaps induced by hashish or opium, of a paradise that has not yet eventuated. A Christian optimism is always to be desired and commended — that spirit which takes a manly and unshrinking view of the hard things in life, even of its dark sins, which frankly admits human weakness and frailty, and which does not try to call pain pleasure, or suffering ease, but which believes that God sympathizes with men in their struggles, and that He will finally bring those who love and trust in Him out from the "jungle" into the open of a sunlit hope and a broad heavenly inheritance.

NEW YORK LETTER

"HOLLAND."

IT is the opinion of this observer that pretty much all of the preachers greatly enjoyed the visit of that lanky, Lincolnesque Britisher, Dr. Watkinson, to our Preachers' Meeting. What a unique and flavor-full character he is, to be sure! What a rare and peculiar combination of the shrewd Yankee and the British scholar! What a choice and nimble vocabulary, musical diction, and delightful drawl of delivery he possesses! And much of it is so unexpected in an Englishman. His style would better fit a Yankee of the Middle West.

And yet it is not harsh or unkind to him to state that when he appeared before us he was utterly worn out—dog tired. Every preacher who cavorts about a good deal on Sunday, and has felt all unlimbered on Monday, could tell by the color of his voice, as soon as he began, that all of the juice had been squeezed out of it the day before. And however deftly and skillfully he handled it, there was no live response; it fell down on him. It could not do otherwise. It was evidently a good instrument, but the bridge had fallen down and the strings hung loosely.

It doubtless was not his fault. He is such a gentle, lovable, kindly man that he was helpless in the hands of his merciless American captors. And they were scarcely as tender with him as a zoo manager would be with a new animal just brought from the jungles of the tropics. Why must we abuse hospitality and misuse our foreign guests to pander to our diseased curiosity? Any experienced preacher knows that the average man past fifty should not preach or speak oftener than twice on any day. And in so doing they make a much better impression upon their hearers for good, and leave a stronger and more enduring reputation behind them when they return to their homes across the big water. There now, I feel better. I have gently rubbed down the managers and sheltered that long and lovable Englishman.

That was rather an enjoyable Monday morning that we spent in the Preachers' Meeting recently with Prof. R. R. Lloyd, of Chicago. His theme was rather out of the ordinary: "A Visit with Paul to a Pottery." He talked about vessels of honor and vessels of dishonor in a most unique, entertaining and instructive manner. He is a Welshman, and has that peculiar dramatic and pictorial power that is common to the Cambrian. His theological system is one of beauty and originality, and is strangely blended with reason and common sense. He is truly a natural as well as a trained commentator and expositor of the old Book. As he closed it made at least one preacher's mouth water for a copy of his study of the Epistle to the Romans. Doubtless our Book Concern will let us look upon it soon.

The people who have at their disposal all the time they desire must at times be exceedingly fortunate and happy. "Holland" desired, with an exceeding great desire, to attend all the sessions of that great evangelistic council held last week in Calvary Church, Harlem. But a pastor

with a big church on his hands cannot do as he would, but humbly as he could. Now as we note the death of that strange and erratic but devoted and useful man, Rev. Sam Jones, this pastor is forcibly reminded that he was never privileged to listen to him, or even to see him; and yet at several times he spoke at points not very distant, and it was our intention to look in on him and learn from him. But upon each of these occasions some important service or engagement—that spoke louder than our Jones-ward curiosity—prevented our going to hear him. An interesting booklet could be written upon the limitations of the pastor who would go somewhere and hear and learn some things.

But I did get over to the doings in Calvary Church in spite of all the obstacles that crawled up in front of me, even if I did not arrive till the last day of the fair. At any rate it was a good day, and one did not lose anything by going, unless it were his lethargy and pessimism. At the close of this remarkable meeting it is quite possible that the overworked sexton swept up a good deal of this sort of rubbish. How unconsciously the steady routine of the pastorate, and the numerous little discouragements, tend to wear a pastor's zeal and enthusiasm down to frayed edges! At the fire-hot conclusion of each set of topics how a faithful pastor resolved in his true inwardness that *that* peculiar line of work should never again be neglected in any of his pastorates, however shamefully he had bungled matters along on that level hitherto. At the close of some of the papers and addresses—and the average of these was strictly and singularly good all day long—one was made to feel that in that department of work he had done but precious little hitherto; and that department seemed at the time to be so overshadowingly important, he was moved to wonder at his neglect, if not almost to abase himself.

For instance, as one listened to that marvelous two-hours' study of Childhood, how our craven hearts smote us; how helplessly grown up our miserable ministry seemed to be; how the appealing glance of neglected childhood pierced us like a stiletto! We felt like creeping out into the open and apologizing to these innocents in the presence of the whole big world. At any rate one will do better work among God's little ones after these two hours spent in Protestant purgatory. And it looks as if the trend of modern church work will drive us all to this.

That discussion as to the demand among the churches for evangelistic pastors was a trifle unique and decidedly interesting. The discussion was led by three presiding elders, one from each of the Conferences concerned. Owing to the power of habit, we suppose, the speakers did not stick very close to the text. They roamed and rambled in a refreshing way in all of the adjacent fields and near-by wood. And the occasion did not in anywise lose by this meandering. Pastors and churches were handled pretty faithfully by these over shepherds, and as their steel struck flint occasionally, you could see the fire fly. The general deduction of this hour with the presiding elders was that, whether the churches wanted the evangelistic preacher or not, they certainly needed him and ought to have him. It was gen-

erally admitted that most of our churches really did want the man who unquestionably had the evangelistic spirit, but they did not want him to go to seed in that direction.

Dr. Edwin Holt Hughes, president of Dr. Pauw University, seemed to strike the popular modern keynote of the convention along the every-day level of personal evangelism coupled with the regular and special services of the house of God. The personal equation is in the air. The dominant note just now seems to be the individual note—Socialism is getting a mighty grip upon the people. The tendency is a desire to fight the machine. It need not surprise us at such a time to find a little distrust of the church machine and machine methods of capturing men for the kingdom. Man longs for the touch of his fellowman. The church of God must be wise enough to learn the drift of the times, and in a good sense adjust itself to handle this current. Evidently this is the period of the consecrated individual in the kingdom of God. The call is to all such. Who will respond by saying, "Here am I, Lord, use me?" If the church of God becomes well organized for this work, an era of great power and prosperity lies just ahead of her.

On a recent Monday a most remarkable meeting of the ministers of the several evangelical churches of Greater Gotham was held in the Fourth Ave. Presbyterian Church—Dr. Howard Crosby's old church. This large church was comfortably filled with these evangelical dominies. The chief speaker of the occasion was Gipsy Smith of England. He was in fine fettle, full to the lips and bubbling over. It was one of the most inspiring and uplifting talks to which "Holland" ever listened. He endeavored to unfold to those hundreds of attentive preachers that each of them, if he but knew himself, would not need to go about hunting for an evangelist to assist him in special meetings. He declared that every preacher of Christ should be careful how he asserted that he was simply a preacher and nothing more, or that he was only a pastor; that every real minister of Jesus would find an evangelist inside of himself if he went deep enough in his digging. And how faithfully, in his frank and brotherly way, he searched our hearts! He is not in any sense of that word—as the schools would measure it—an educated man. He stated that he went to school but four weeks in all of his life time and that was at Cambridge, and he playfully declared, with a twinkle in his dark eyes, that he was hence a "Cambridge man." But nevertheless he has an education. He uses good language—old Anglo-Saxon, the tongue of the common people—and he has an ear for forceful words and neatly turned sentences. His love of the beautiful is strong within him, and at times he fairly flowers out in rich tropical metaphors that are almost oriental. Usually he is terse and practical, and ordinarily he speaks in a colloquial style, but always there is the warmth and passion of the gipsy under it all, however mild his speech.

He was followed by Dr. Hillis, of Plym-

[Continued on page 1430]

THE FAMILY DEPARTMENT

A BIRTHDAY

• EMMA LENTE.

It is my Darling's birthday! Here on earth
I keep the day with sighing and with tears;
But she is in some far, fair realm with God,
Where they count not the days and months and
years;

And yet this is her birthday! How shall I —
Who ne'er before have failed in word or gift —
Let it go by? I can but brave my heart,
And to His outer courts my dim eyes lift,
And beg that she may have some added bliss,
And some diviner joy because of this!

Poughkeepsie, N. Y.

IN THE SHADED ROOM

From "The Silver Crown," by LAURA E. RICHARDS. Little, Brown & Company: Boston.

THE shaded room was still; the doctor and the nurse sat watching by the bedside; the firelight crept into the corners and whispered to the shadows: there was no other sound.

"You think you are ready to go?" asked the Angel-who-attends-to-things.

"Yes!" said the man. "I have drained the Cup from brim to bitter lees; I have read the Book from cover to cover. I am ready."

"Humph!" said the Angel-who-attends-to-things. "Well, come along!" and he led the man out, but did not shut the door after him.

The man had lived in state and splendor, and he had thought that some ceremony would attend his departure, but there was nothing of the sort. The only change was, that as he went along the Angel seemed to be growing very tall, and he very little, so that he had to reach up to hold the strong white hand, and his feet were well-nigh taken from under him by the sweep of the great white robes; also he felt afraid and foolish, he knew not why.

So they came at last to a gate, through which many children were passing with glad faces, carrying tablets of amber and pearl; and beside the gate sat another Angel, writing in a book; and when a child passed in, this Angel nodded and smiled to him, and wrote a word in his book.

Now the Angel of the Gate looked up, and saw the Angel-who-attends-to-things, and beside him the man, holding fast to his hand, and feeling afraid and foolish.

"From the Primary Department?" asked the Angel of the Gate.

"Yes!" said the other, who never wasted words.

The Angel of the Gate looked the man over carefully. "His hands are dirty!" he said at length.

"Yes!" said the Angel-who-attends-to-things; "he has not learned to keep them clean."

"And there is mud on his feet!"

"Yes, he will walk in the mire."

"And his clothes are torn, and stained with blood."

"Yes, he has been quarreling with his brother and beating him."

At this the man found his voice and

cried out, though he felt more afraid and foolish than ever, and his voice sounded high and thin, like that of a tiny child.

"I have no brother!" said the man.

The two Angels looked at each other.

"You see!" said the Angel-who-attends-to-things. "I knew how it would be."

Then he turned to the man. "Run

along back," he said, "and try to do better next time. I left the door open for you."

And in the shaded room, while the firelight whispered to the shadows in the corners, the doctor rose from the bedside, and spoke softly to the nurse.

"The crisis is past," he said, "he will live."

A Morning Call

A Monologue

J. L. HARBOUR.

IT'S just me, so you needn't stop your work no more than I do when one o' the neighbors runs in informal-like to see me. I'm like that funny old Mis' Partington, I like folks to be real "infernal" when they come to see me. You needn't even set a chair for me. I'll just lop down here on the kitchen doorstep in the shade. I wish my kitchen had the morning shade like yours. I think that —

What, you thought some one was comin' because you spilled salt this morning? Say what you will about there not being anything in signs, but I know there is. I know that I never dream o' the dead without hearin' from the livin' I dreamed the other night o' my aunt Puah Bent who has been dead twenty years, and before night I got a letter from her daughter, my cousin Jane, that I hadn't had a letter from in a year. I tell you there's things in this world we don't understand. I ain't superstitious, and yet I won't have an umb'rel or par'sol rose in my house because it is a sure sign of a death in the fam'ly within a year. I've follered that sign up, and I know it comes true. They laughed a good deal at me because, when my son Henry's baby was born, I took the little thing and lugged it upstairs to make sure that it was carried upstairs before it was carried down. My niece, Sadie Parker, allowed her baby to be carried downstairs before it was carried up, and it died when it was four months old. I know it's some trouble, but ev'ry time when I hear the first whipporwill in the spring I always set right down and turn my stocking on my right leg so as to bring good luck. You never heard o' that sign before? Well, there's something in it. I was on my way to church with my husband when I heard the first whipporwill last spring, and Jason he got real put out because I whipped off my right stocking and turned it in the buggy, and when we drove into the horse-sheds what did I do but pick up a quarter the minute I got out o'

the buggy! Jason he says I'd picked it up all the same if I hadn't turned my stocking. But I ain't so sure of it.

I know that it's a sure sign o' bad luck to let a baby see itself in a look-in'-glass before it is a year old. Hetty Potter just pooh-poohed at that sign, and let her baby see itself in a glass before it was a month old, and the very next day it had a spasm! I wonder it didn't have one when it saw itself for the first time in the glass, for of all the humly babies I ever laid eyes on, it was the beaterree. It had Hetty's turned-up nose, and its father's turned-down-at-the-corners mouth, and its Gran'pa Potter's wall eyes, and its Gran'ma'am Trimpy's bulgin' brow, and sev'ral humly points of its own; but the Lord is merciful to us mothers, and He so blinds us that we'd think our own babies was howlin' beauties if they looked like infant hippopotamuses. It was no wonder that child o' Hetty's had spasms. I was over there one day and Hetty's baby was bawlin' fit to kill; and when I asked what was the matter Hetty said the child was bawlin' for "more bananer." She said it had had half of a bananer, and was just bawlin' for the other half — and that child, mind you, was just three weeks old that day! I told her it was my opinion the child was bawlin' because of the half of bananer it had already had. But Hetty she thinks a child should eat just what its mother does.

Speakin' o' spasms, did you know that Job Butters has begun to have fits? Well, he has, poor thing! And, I vum, if that addlepatied wife o' his doesn't seem to think that it is an accomplishment o' some sort. I was over there one day last week, and when I went to leave she asked me if I couldn't stay until about four o'clock because she said Job always had a fit at about four, and mebbe I'd like to see him have one! Did you ever in all your born days hear of such a thing? And Job set right there and heard her say it. I wonder to man it

didn't make him have his fit ahead o' time that day! I think Job's wife and a hen are pretty well matched when it comes to gray matter in the brain, with the odds in favor of the hen. You know that when they got so poor last winter that the neighbors had to send in food to keep them from starving, and Job got a chance to earn three dollars at the saw-mill, his wife took half of it and got herself some side-combs with sham diamonds in 'em. And her cooking — well, if Job gits off with nothing worse than fits from it, he'll be in luck, for —

Oh, did you know that Sam Batley got through last Monday? He died at two in the morning, and his wife sent over for my long crêpe veil to wear to the fun'ral, and she wore it with a green dress and a red feather in her hat. I reckon one might call that one-third mourning. She's another one that don't know any more than the law allows. She ain't like she said her boy, Claude Cecil Clarence, was when she started him in to school last fall. Ever hear about the note she sent to the teacher about Claude Cecil Clarence? No? I thought the whole neighborhood heard about that. Well, she sent the teacher a note and asked him to hold Claude Cecil Clarence back as much as possible because "his brains all run to intellect," and she was afraid he would be "all intellect" if he wa'n't "held back." My soul and body! I reckon Claude Cecil Clarence would 'a' been all devilment if the teacher had "held back" the rod, which he didn't do, and the first lickin' he got his mother sent a note saying she was opposed to "corp'ral lickin'" in school and her boy must be excused from any more of it because it upset his "nerve centres" and brought on "whizzing in his ears" and "action of the heart." Well, it takes all sorts o' people to make a world, and —

Get out, you hijeous thing, you! It's a big green toad I'm speakin' to. It's out here on your back porch, but they say it's a good sign to have a toad come into the house even if it ain't a very purty caller. Speakin' o' toads, have you heard what happened when Susan Peevy had the minister and all the deacons and their wives to tea the other evening? No! Well, I vum, if it doesn't beat anything I ever heard about Susan. You know she ain't no great of a housekeeper, although she does try to slick up some when she has comp'ny, but she has queer idees as to what is nice and what ain't, and I should think from what happened that she has queer idees as to what is cute or funny and what ain't. I had it from Deacon Badger's wife's own lips — and she was there, so it come straight. Tea was most ready when Susan went down cellar to fetch up her cakes. You see she keeps such things in the cellar because she says they keep moister down there.

Well, presently she comes up from the cellar and marches right into the parlor where the comp'ny was, with a big loaf o' frosted cake in her hand, and there, squatted right in the middle o' that cake, was a reg'lar old patriarch of a toad that had got into the cellar and had hopped up on to the cake; and if Susan didn't show it to ev'rybody, and ask them if they ever saw anything like that before, and if they didn't think it was awful "cute." She said it was the funniest thing she ever saw. Then she stepped to the door and knocked the toad off and set the cake on the table. You know the minister is specially fond of cake, and Susan give him a big piece with a good part o' the toad's monogram, so to speak, on it in the soft frosting, and she felt a little hurt when he said he guessed he wouldn't eat any cake that meal, and she said she had made it on purpose for him.

Well, if I set here doin' nothin' much longer you'll be sayin' to me as old Emeline Paddock said to her husband one day when I was over there. You know what a driver Emeline is, and how she can't abide to see any one idle a few minutes. She keeps that poor little husband o' hers on the jump all the time, and the day I was over there he come in and set just a few minutes with his hands in his lap, and purty soon Emeline snaps out: "For pity sake, Silas Paddock, do git to doin' something! If I wa'n't here to drive you to it, I believe to man that you'd set around until you mildewed! Go to your knittin' work if you ain't nothin' else to do." I reckon you know what she calls Paddock's "knittin' work." No? Well, she calls the woodpile his "knittin' work," and the woodpile is made up of old stumps and other wood that I don't see how Si ever cuts. Emeline's a driver, she is. I left a pot o' beans simmerin' in the oven, and I reckon I'd better go home and see to 'em or they'll simmer dry. Once I get over here and we get to talkin', I never take no note o' time. Come over real soon and stay all afternoon. Jason he says that I always make folks twice glad when I go to see 'em — glad when I come and glad when I go. That's the kind of compliments us wimmen that have been married thirty years are apt to get from our husbands, but, la me! when you've summered and wintered with a man that long, nothin' he says or does upsets you very much, and the best thing is to let what he says go in at one ear and out at the other. It's a turrible waste o' time and nerve force to quarrel with one's husband, and nothin' is ever gained by it, so I never do it. Husbands is like the rest o' mankind — just poor frail critters that you've got to make allowance for. Most of 'em mean well; but Jason says he'd ruther a body would call him a fool outright than to let him

off by sayin' that he "means well." Seems to think that sayin' a man "means well" is a back-handed way o' callin' him a fool; and I dunno but it is. Men is queer anyhow, don't you think?

Good-by. Yes, I'll come over again soon, and so must you. Good-by!

Boston, Mass.

THE PROCESSION OF THE WILD FLOWERS

The swift succession of the months from early spring till now
Has left no day without a flower to wear upon its brow.
Before the winter vanishes the snowdrops rear their heads,
And trailing arbutus in bloom a wealth of fragrance sheds.

Anemones then swing their bells, hepaticas outburst,
Of all the heralds of the spring in beauty ranking first;
Then violets yellow, white, and blue from grassy banks upspring,
And with their lovely, tinted lips a breath of sweetness bring.

Soon after them come flowerets of every shape and hue,
Of daintiness and sweetness such as gardens never knew,
In troops they deck the hillsides, the meadow, and the dell,
With all their pretty alphabet the summer to foretell,

When fields are full of clover-heads of blended red and white,
And daisies with their hearts of gold make all the landscape bright;
When pink and white azaleas brighten thickets with their bloom,
And graceful arethusas o'er the lowlands shed perfume.

Beside the meadow causeway where the modest ground vine grows
In all their wealth of beauty are the bushes of wild rose;
Sweetbrier's breath delicious makes fragrant all the air
In the golden days of summer when earth and sky are fair.

Then follow early asters of varied shape and hue,
And with its shell-like beauty the mountain laurel, too.
Soon all the fields and hillsides are bright with golden-rod,
And o'er the banks of streamlets red cardinal flowers nod.

Along the meadow brookside wild lilies greet our view,
And gentians in the lowlands with eyes befringed and blue;
Then hazel blossoms for a while in yellow radiance glow,
Till frost with icy fingers lays the last wild-flower low.

Yet o'er the ruin frost hath wrought bend skies of softest blue,
Veiled by a shimmering purple mist, the golden sun shines through.
Fair halcyon days so sweet and mild, so mellow, misty, dear,
The Indian Summer's parting smile that crowns the waning year.

— MARIA S. PORTER, in *Boston Transcript*.

The Place to Help

"THINK twice before you offer," Miss Letitia was warned. "It isn't the same as it used to be when neighbors had sickness. You may be thought officious. People are all for training and science nowadays. Of course, several children so sick at once is bad; but there are hired nurses, and the parents, and an aunt. And you wouldn't like to be snubbed."

"I certainly wouldn't," Miss Letitia admitted. But she went to the Wiltons' the next morning — to the kitchen door

to avoid making steps for the tired maid — and a single glance at Norah's face, sunken with fatigue, at the disorderly kitchen, and the huge baskets of soiled clothes and bedding waiting to be washed, showed her that help was sorely needed indeed — only not in the sick-room.

The next day the town was buzzing with the news that Letitia Lathom was in the Wiltons' kitchen, cooking the daily meals of the family. She remained, too, until the last child was convalescent.

"It was in the sick-room I expected to help," she admitted, "but I saw at once that was the one place where there was help enough. They had to have it — it was life or death — so they did have it. But with doctors and nurses to pay, they couldn't have extra help anywhere else.

"Norah was fairly reeling on her feet with exhaustion, and mountains of work ahead, and the whole house cluttered, and things not getting done; and it came over me in a flash that if I wanted to nurse, I wasn't needed, but if I wanted to help, the kitchen was the place.

"I can cook, so I cooked. But if I'd saved the life of every blessed Wilton they couldn't have been more grateful! You'd think, to hear them talk, I was a Red Cross angel, instead of just a passable cook!"

The need of training and scientific knowledge in the sick-room is recognized now as never before. There, often, no merely friendly helper can be admitted. But in the household overburdened and disorganized by sickness there is frequently as much room as ever for neighborly service of other kinds. It is still possible, usually, to help, if only one is willing to give the help anyway, anywhere, anyhow, that is most needed. — *Youth's Companion*.

BOYS AND GIRLS

A Story for Children Who Find Fault

THE oldest boy had fallen into the unpleasant habit of criticising the way in which the food was cooked.

His mother chided him often, but to no effect. He continually said that if he couldn't cook better than Ann did, he'd give up.

After a while Ann gave up, got married and went away.

The boy's mother made an attempt to get another cook. When her husband upon starting for one of his Western trips asked if he should send out another girl, his wife said that he needn't; that the household would be smaller, and that she could get along.

The next morning she routed Johnny out of his bed while it was yet dark, and told him to go downstairs and light the kitchen fire.

Lighting fires he didn't mind, and he obeyed and came upstairs to go back to bed.

"No," said his mother, "you must get breakfast. You'll find a cook book on the kitchen table, and it will tell you all you need to know."

"But I don't know how to cook."

"You will cook breakfast, my son, or you will not go to the Dentons' party."

The boy went down and cooked break-

fast, and it was the worst meal that had ever been set on the table in that house. He admitted that himself, but his mother choked it down without a word.

Breakfast over, he said he guessed he'd buy his lunch at the baker's, but his mother said he would come home and get lunch ready for her in the absence of any cook.

Lunch was a hideous meal. The boy admitted it. So did his mother, and when he had gone to school she cooked something for herself.

Dinner was the climax. Such things as came on the table one would naturally look for only in a comic paper. But there was nothing comic in it to John.

When he went to bed he said he was half-starved.

"I guess you'll last until breakfast time, Johnny," said his mother; and the boy did.

He got breakfast the next morning, and this time there was a glimmer of consistency to the oatmeal, and the soft-boiled eggs were only solid.

At noon she relented and cooked lunch, and that afternoon she went into town and brought out a cook who, while not up to Ann's standard, was still better than John.

John ate his dinner with delight, and from that day to this he has felt it unnecessary to comment on the food. — *Selected*.

AUTUMN FIRES

In the other gardens
And all up the vale,
From the autumn bonfires
See the smoke trail!

Pleasant summer over
And all the summer flowers,
The red fire blazes,
The gray smoke towers.

Sing a song of seasons,
Something bright in all;
Flowers in the summer,
Fires in the fall.

— Robert Louis Stevenson.

Theodore's Bunch of Keys

MOTHER had lost the key of her trunk and was trying to find a new one to fit the lock. Theodore stood by, watching her as she tried different keys in turn, until finally one was found that opened it like magic.

Soon after, Theodore was trying to button his coat in a great hurry to go out to play. But the top button seemed hard to fasten, and though he tugged, fretted and pulled, he could not manage it. "You haven't tried the right key, Theodore," said mother.

"Why, what key could work this?" exclaimed the little boy, stopping in surprise.

"Suppose you try how the 'patience' key would work there," suggested mother.

And, sure enough, with just a little quiet patience the button was fastened.

Later in the afternoon Theodore came running in again, looking quite vexed. He hardly liked to tell mother the trouble, but at last it came out that he and some of the other boys had disagreed over what they should play.

Mother was quiet for a little while, then she said, thoughtfully, "I wonder how the 'unselfish' key would work there."

Theodore was puzzled for a moment, and then a bright look of understanding came into his face, and with a smile he went out to play again.

Before bedtime Theodore found another chance to try the magic powers of one of mother's useful "keys." It was just about his little brother Ted's sleepy time, and the wee man was inclined to be rather cross and unreasonable. But Theodore remembered what a small boy Ted was, and didn't answer him back. So, as it always "takes two to make a quarrel," of course there could not be one that time.

When nurse came in to carry Ted off to bed mother said softly to Theodore, "The key of 'silence' was useful that time, wasn't it, dear? You will soon have quite a bunch of keys to carry with you, son, and you will often find them useful." — *Jewels*.

A Visit to a Dolls' Hospital

A DOLLS' hospital! And why not? Doesn't dolly often sustain both internal and external injuries? And, when injured, doesn't she need the assistance of the surgeon? Of course she does. And so it has come to pass that kindly disposed people have opened hospitals where dolly may be cured of her hurts — if the head has not been smashed.

The writer visited a dolls' hospital a few weeks ago, and there saw a room full of the poor, maimed things. Here in one corner lay a fine French dolly, with one eye gone, an unsightly scar on her piquant nose, and a broken ankle. Near this little French lady was another dolly, with hair gone, a maimed hand, and two legs missing. (These members, however, were wrapped in a bit of paper waiting the surgical operation that would join them to their wonted places again.)

But the saddest plight was that of a dear baby doll who had lost its cry. When one pinched its stomach the springs would not squeak; therefore the little thing had no way of expressing pain or anger, but must lie on a shelf and be still. And a serious operation would be performed upon her soon, for the doll doctor would cut her open down the back and put in another crying spring, or fix up the one already in her body.

And that's the advantage of being a doll. Dolls undergo the most terrible accidents — are pulled limb from limb, hair from head — to be put together again without much trouble and no fuss whatever.

As I looked about the hospital, I wondered how the children who owned these maimed dollies could have been so careless, heartless — yes, cruel — in their treatment of the helpless things. — *Northwestern*.

— Nell: "Oh my! Here's a telegram from Jack of the football team." Bell: "What does it say?" Nell: "It says: 'Nose broken. How do you prefer it set — Greek or Roman?'" — *Driftwood*.

— Lady (traveling on an electric railway for the first time): "Conductor, please, what door do I get out by?"

Conductor: "Whichever you like, mum. The car stops at both ends." — *The Sketch*.

THE SUNDAY SCHOOL

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Lesson VII — November 18

JESUS BEFORE CAIAPHAS

MATT. 26: 57-68.

TIME. — Friday, April 7, A. D. 30, very early in the morning, probably between 2 and 5 A. M.

PLACE. — The palace of the high priest, Jerusalem.

HOME READINGS. — Monday (Nov. 12) — Matt. 26: 57-68. Tuesday — Matt. 26: 69-75. Wednesday — John 18: 12-27. Thursday — John 2: 13-25. Friday — Acts 6: 7-15. Saturday — 1 Pet. 2: 19-25. Sunday — Heb. 12: 1-6.

GOLDEN TEXT. — "He is despised and rejected of men." — ISA. 53: 3.

We must try to make it plain to our minds why Jesus was despised and rejected of men. We are in the habit for the most part of setting before us the idealized character of Jesus, but without viewing it in relation to the moral conditions of the world with which it was actually connected. Looking at that idealized and ideal character, we say that it was altogether admirable, and that the world should have received Him with enthusiasm and affection and boundless loyalty; and we are amazed that He was not so received, and we charge the failure to the unpardonable discredit and sin of His generation. All of which is true and justifiable, but it explains nothing, and it views the rejection of Christ as a local and temporary incident rather than as a universal and continuous process. Jesus was despised and rejected by His generation because there was primary and hopeless incompatibility between Him and that generation. He and the men who hated Him and put Him to death were morally as far removed from each other as the antipodes. His and their aims, His and their view of life, were diametrically opposed. His teachings, by their very nature, were an arraignment of the men of His day. Every sentence of His Sermon on the Mount was in fact a blow in their faces. To say, therefore, that they despised and rejected Him is to say that He and they were irreconcilable. Nothing but an absolute moral change in them, making them men of altogether another sort, could have prevented them from rejecting Him. And Jesus is rejected now for the same reason and just as inevitably as then.

The Meaning Made Plain

I. *Feeble Friendship* (Verses 57-58). — 57. And they that had laid hold on ["taken"] Jesus led him away to ["the house of"] Caiaphas the high priest. — This was after the examination by Annas. Caiaphas had already committed himself to the policy of killing Jesus. There is no indication in the Scripture that any of the priests were friendly to Jesus. Some defenders in the Sanhedrin are implied —

possibly Joseph and Nicodemus. (Compare our note on verse 66.) The scribes and the elders — the Sanhedrin. Each class represented in the Sanhedrin had been criticised by Jesus for hypocrisy, cruelty, greed, ignorance, or skepticism. Were assembled ["gathered together"]. — Jewish law prohibited the Sanhedrin from holding formal sessions at night. Apparently this informal gathering continued until daybreak, when it formed itself into the regular court and passed judgment on Jesus. The unseemly and illegal haste may have been due to fear of an attempt at rescue by our Lord's friends.

58. Peter followed him afar off — not closely like a disciple, but distantly like a spectator. Apprehensiveness rather than faith impelled his feet, but we may be sure that unbounded sympathy was mingled with his anxiety. Unto the high priest's palace ["the court of the high priest"]. — The word "court" here means hall, not palace: an inner court surrounded by side halls. An unnamed disciple entered the court without challenge, and then procured admission for Peter. Tradition has identified this "other disciple" with John, though, as we have elsewhere said, there are curious and interesting arguments in favor of believing him to have been none other than Judas, fascinated by the awful results of his crime, and perhaps hoping that our Lord would exert supernatural power to free Himself. "As in all Eastern houses, the windows of the room or doors of the hall in which Jesus was examined would open into the inner court, which, according to Mark 14: 66, must have been somewhat lower than the rest of the house. There Peter, and perhaps John also, heard part of the examination that went on. Accordingly, the accounts in the first three gospels bear evident marks of having been derived from eyewitnesses, who, however, had not heard all that had passed. But the account given by John was manifestly supplemented from more full and satisfactory reports" (Gerlach). Servants — "officers."

II. *Active Enmity* (Verses 59-62). — 59. Now the chief priests, and elders, and all the council ["Now the chief priests and the whole council"]. — This does not mean that the council was unanimous, but that the members of the Sanhedrin, chief priests, elders, and other councilors, prostituted their high office; having no reasonable accusation against Jesus, they sought false witnesses, the testimony of perjured men.

60. But found none; yea, though many false witnesses came, yet found they none ["and they found it not, though many false witnesses came"]. — The multitude of false witnesses does not intimate any widespread dislike of Jesus. Proceedings in modern courts and Christian countries have shown that it is not difficult even now to procure false testimony. At the last came two witnesses ["But afterward came two"] — who, having been bribed, also testified falsely. "By the law of Moses, at least two witnesses were required to agree, if the accusation was to be sustained (Num. 35: 30; Deut. 17: 6; 19: 15); hence in this clause the emphasis rests on the word two."

61. This fellow said — "This man said."

I am able to destroy the temple of God, and to build it in three days. — John 2: 19: "Destroy this temple, and in three days I will raise it up." These witnesses were nearer the truth than those who had gone before, but they had corrupt motives, and Mark tells us that their testimony did not agree. The temple of God was the accepted symbol of the Jewish religion, and statements derogatory to it appear to have been treated as blasphemy.

62. And the high priest arose ["stood up"] — as if filled with holy indignation; but posing throughout. Answerest thou nothing? what is it which these witness against thee? — Or, Answerest thou nothing to what these witness against thee? One after another had come forward with prejudicial statements against Jesus, and He still "held His peace." Of this silence Isa. 53: 7 is a prophecy; 1 Pet. 2: 23 is a most instructive and touching commentary.

III. *The Son of God* (Verses 63-66). — 63. Omit answered. I adjure thee. — I call upon thee to swear. "Yea" or "Amen" or "No" spoken after such an adjuration would be regarded as testimony given under oath. By the living God — who was present as the all-seeing and infallible Judge. That — "In order that;" signifying the design with which he adjured the Lord. Whether thou be ["art"] the Christ, the Son of God. — See Luke 22: 67. Do you claim to fulfill the rôle of the "Messiah" of the Jews and the "Son of God" of your followers? The law empowered the chief priest in certain cases to administer an oath. Our Lord could not refuse to answer this challenge, and it was so worded, by the craft of Caiaphas, that He must have either denied Himself or have uttered what seemed to be blasphemy to the Sanhedrin.

64. In reply to the high priest Jesus declares that He is the Christ, the Messiah (Mark 14: 62). Thou hast said. — This expression was a Jewish idiom of the strongest assent: "Assuredly I am." "What thou hast asked Me is the fact" (compare verse 25). Nevertheless — moreover. "However, apart from My affirmation, you shall see for yourself." Hereafter — "henceforth." Not merely at the resurrection of Jesus, and at the resurrection of the last day, but during the whole period of exaltation which was about to begin. On ["at"] the right hand of power. — Before Caiaphas and the mob Jesus holds His power in abeyance. On earth a Man of Sorrows, He is soon to share in the government of the world; for "Power" stands for the God of power. After His resurrection He will give power

Catarrh

Is a constitutional disease originating in impure blood and requiring constitutional treatment acting through and purifying the blood for its radical and permanent cure. The greatest constitutional remedy is

Hood's Sarsaparilla

In usual liquid form or in chocolate tablets known as **Sarsatabs**. 100 doses \$1. Nasal and other local forms of catarrh are relieved by Catarrlets, which allay inflammation and deodorize discharge. 50c.

to His disciples to evangelize the world (Matt. 28: 18). The powers of darkness shall not always hold sway. In ["on"] the clouds of heaven He will establish His throne. Wickedness and the wicked shall be shut up together in the bottomless pit (Rev. 9: 11; Psa. 9: 17). The righteous shall be forever with the Lord. Christ's love is as great as His power. He will bring the vilest sinner who is willing to be saved to share in the glory of eternal life in heaven (Heb. 2: 9; Rev. 22: 12, 17). Note that in the Revised Version the word "Power" is capitalized.

65. **Then the high priest rent his clothes** ["garments"] — "a formal act, representing a sudden and overpowering sense of horror at what he called blasphemy; but hypocritical, and used to disguise his malice. The judges in a Jewish trial for blasphemy were bound to rend their clothes in twain when the blasphemous words were uttered, and the clothes so torn were never afterward to be mended." **He hath spoken blasphemy.** — And indeed our Lord's words were either blasphemous, or insane, or true. **What further need have we of witnesses?** — Here is a crafty stroke. "If we got any more witnesses, they might contradict those already heard; but now the entire council has heard His blasphemy, and even if all witnesses were false the accused has proved His own guilt." **His blasphemy** — "The blasphemy."

66. **What think ye?** — addressed to the members of the Sanhedrin. The question has the form of justice, but the spirit of murder (Mark 14: 1; Luke 22: 2). Not so much a question concerning their opinion, but a call upon them for their verdict. **They answered and said.** — We are told (Mark 14: 64) that "all" the council "condemned Him;" but this does not necessarily assert unanimity. We know that Joseph of Arimathea, a counselor, "a good man and righteous," did not consent to their counsel and their deed (Luke 23: 51); and Nicodemus (compare John 7: 50; 19: 39) continued true to the Lord. Some have supposed that they were absent from this session of the council; but who cross-questioned the false witnesses to show that they did not agree? The narrative almost suggests a stormy session, and it is quite probable that Jesus did not lack vigorous defence. **He is guilty** ["worthy"] of death. — So far as this meeting was concerned our Lord was now destined to death, but "the Jews, or at least their rulers, who courted the favor of Rome,

ostentatiously disclaimed the power of punishing capital offence." So new charges must be pressed before the Roman governor.

IV. *Degraded by Men* (Verses 67-68). — 67. **They** — probably the mob (Luke 22: 63). **Spit** — a mark of supreme contempt. Even spitting before one was considered offensive. Compare Job 30: 10; Isa. 50: 6; Num. 12: 14; Deut. 25: 9. **Buffeted** ["buffet"] him — struck with clenched fists violently. **And others** ["some"] **smote him with the palms of their hands.** — These were not the dignified members of the Sanhedrin, but the "officers" who have appeared so often in this story, the servants of the temple, who during the performance of their brutal duties "had fun" with their victims. The margin is preferable — "with rods."

68. **Saying, Prophecy unto us, thou Christ: who is he that smote** ["struck"] thee? — sarcastically, sneeringly. From Luke (22: 65) we learn that "many other things blasphemously were said, and doubtless everything was done that depraved natures could do. And yet all this is but a small part of the vile abuse that Jesus was called to endure (Mark 15; Luke 23). Behold the amazing meekness of Jesus, who bore these terrible insults without a murmur. "They knew not what they did."

Nails for the Teacher's Hammer

1. *Jesus was tried and condemned by the church of His time.* From which it will be declared by some that the church was wholly evil and deserving unmeasured condemnation. But in correction of that judgment it should be remembered that Jesus never denounced the church. The temple, which was the centre of the ecclesiastical organization, He spoke of as His Father's house. He recognized the great religious feasts of the nation by His attendance, and the services of the synagogues by taking part in them. He condemned the temporary leaders of the church, but the church itself stood for truth and righteousness. Civil government has often fallen into the hands of corrupt and selfish men who have used it to oppress and rob the people. But the state is not, therefore, to be condemned and abolished. And the same distinction should be made in judging the church of today.

2. *Peter's denial of Christ does not classify with Judas' betrayal.* Judas' betrayal sprang out of a character of settled selfishness. It was premeditated and deliberate. His act was the expression of his innermost nature. But Peter's denial was the effect of a sudden and uncontrollable impulse. So far from being an expression of his real character, it was in contradiction of it. He was panic-stricken. And Peter was not naturally either a physical or a moral coward. But the panic for the time made him both. Brave men in the terrors of the opening of a battle have suddenly become cravens, but afterward have been heroic. This was Peter's battle-panic. He recovered from it, and it was never repeated.

3. *The charges which Christ's accusers brought against Him were not the real grounds of their hostility.* Even if what they declared He had said concerning the temple had really been said in the sense in which they construed it, that was a very little thing. His claiming to be the Messiah was not unpardonable, for they would have received Him if He had been such a Messiah as they desired. The quarrel with Him was not because He claimed to be a king, for they were eager at one time to take Him and make Him a king. The difficulty was purely a moral one. His life and His teachings had arraigned and condemned them. He had exposed their hypoc-

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rise and punctured their inflated pride. Therefore they hated Him. But it would not have sounded well to have declared these things. Therefore they brought forward things which they could allege with an air of zealous virtue.

4. *Both the silence and the speech of Jesus were directed to a purpose.* The key to Christ's conduct both in His trial before the Jewish court and before Pilate is the fact that He was seeking death instead of trying to escape from it. So He did not try to thwart the plans of His enemies, but rather to let them have their way. Consequently, when to have spoken would have obstructed them, He kept silent; and when silence apparently would have helped His cause, He spoke. He was not being helplessly dragged to the cross, but was pressing toward it with strong desire as the completion of His victory. He was laying down His life, it was not being taken from Him.

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EPWORTH LEAGUE PAGE

Edited by Rev. George Francis Durgin

PASTORS: Please send in those addressed, postage-paid cards, which call for the register of your League officers.

And again, Pastors: You have many young people who do not see ZION'S HERALD. Some of these are among the cabinet members. Will you kindly call their attention to the fact that this page is their organ for New England, and that through it the First General Conference District Cabinet is trying to reach every League? You received from this cabinet a set of resolutions concerning our purpose and work. Will you have this read at some cabinet meeting of your League, discuss it, and write us suggestions?

We would like news notes from every chapter in the district.

One of the best banquets of the season was held by the chapter at Trinity Church, Cambridge, Wednesday evening, Oct. 31. An excellent supper was served to a large company. The pastor, Rev. F. M. Pickles, presided over the after-supper program, which consisted of music, readings, and an address. The opening number was a piano solo by Joseph Linton, the Trinity organist. Master Ralph Bickford, of Chelsea, read two selections very pleasingly, with none of the modern effort at elocution. A duet was sung by Norman Raison, the Epworth League president, and Joseph Slinn, superintendent of the Sunday-school. Solos were sung by Miss Wennerhoff and Mrs. Maud Squier. The male quartet of the church sang one selection. The music was worthy of any larger church; and in other ways old Trinity, the mother church of Cambridge Methodism, has yet a great deal of good quality and strength. The relative number of really young people in the audience was larger than in some of the congregations of the more prosperous churches at Epworth League events.

A wedding where all the parties were active Epworthians took place in the West Quincy Church, the pastor, Rev. A. B. Tyler, officiating. The contracting parties, Miss Clara Mae Thorne and Mr. C. Edmund Thomas, are officers in the local League. The bridesmaids were Misses

Mehaffey and Hodgkinson, the latter being the president. Miss Graham was maid of honor. The ushers were six young men, all League members. Miss Thorne's class of twelve girls, of ages from eight to eleven years, beautifully rendered the Bridal Chorus, from Lohengrin, and led the march. The vestry was prettily decorated and refreshments were served to the company of 250 by the young ladies of the League.

A prosperous and promising Junior League has been organized by the pastor, Rev. Putnam Webber, at East Pepperell. The last reported membership was 30, with plenty of material and good probability of rapid increase.

The Prayer-meeting — Sunday, Nov. 18

Personal Evangelism. Mark 1:17; Rev. 22:17; Mark 8:34, 35; John 12:25; Isa. 2:3; Luke 14:21-23; Prov. 11:30; Dan. 12:3.

What an opportune subject! These are the weeks which we have come to consider especially auspicious for revival effort. What the winter campaign shall mean for your League and your church will depend largely upon this matter of personal evangelism. How much, then, rests with the leader this week! Determine to be God's agent in arousing your chapter to this work. If possible, read Trumbull's "Individual Work for Individuals," and "The Art of Soul-Winning," by Mahood. How suggestive and logical are our references. Treated topically, in their order, they teach:

1. Our call is to become "fishers of men;" not to feel joyous, not to get to heaven, but to lead men into the kingdom. "Philip findeth Nathanael" and "brought him to Jesus;" "Andrew first findeth his own brother Simon." If necessary, we must leave the "nets and boats." What things may we be called to leave? What must we leave?

2. In this we are co-workers with God. "The Spirit and the bride say, Come;" not God alone, not man alone, but God and man. When we invite another to become a Christian, we may feel that the Spirit is co-operating. Paul says: "I can do all things through Christ which strengtheneth me." Even God may be limited in accomplishment by our remissness.

3. Dislike for personal work excuses none. Jesus says: "Take up thy cross and follow Me." Calvary should make us willing cross-bearers. Here, too, is a law of life. Science also teaches us this law.

4. Our invitation is: "Come." This is a word of fellowship. Larger would be our chapters, stronger our church, more acceptable our invitation if it ever "come," "let us." This Isaiah (2:3) invitation is sweetly sociable. Many non-professors await just this simple, social invitation: "Let us serve God together." When the many of our League members go out to say this heartily, what a revival we shall have!

5. Skill and consecrated common sense are demanded. "He that winneth souls" must be wise. How Jesus illustrated this in winning Philip, Zaccheus, the woman of Sychar, and many others! How Jesus and Paul place the emphasis upon this word "winneth."

6. Our last reference shows the soul-winner's reward. "They that turn many to righteousness shall shine as the stars." Such shine here and now. They shine as beacons for the unrighteous, as examples to the inactive, as stars at midnight to anxious, toiling pastors. What white light radiates from such to bless a League, a church, a community! And such lives shall

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shine forever, "More and more unto the perfect day."

Two questions: 1. Shall we make personal evangelism the key of all our fall and winter activities? 2. Shall we, just now, consecrate ourselves to, and covenant together for, this work?

Springfield District

The annual convention was held at Westfield, Oct. 31. The afternoon session was presided over by Judge Robert C. Parker, the second vice-president. Rev. E. V. Hinchliffe, of St. James Church, Springfield, had charge of the music. Rev. C. J. Moore, assistant pastor of Trinity Church, Springfield, conducted the devotional service. The report of the treasurer showed a balance of \$44. The general theme for discussion was: "The Needs of the Epworth League." Mr. L. W. Gould, of Northampton, spoke to the subject from the member's standpoint. Rev. W. G. Richardson, presiding elder of the Springfield District, spoke from the view of his office. Rev. J. W. Higgins, pastor of Central Church, Chicopee, gave the pastor's view. This was a valuable discussion in a very practical vein. Rev. A. E. Legg, of Providence, second vice-president of the First General Conference District, gave a stirring address on the "Militant Note." Mr. Legg is making some very strong addresses in the interest of his department. In the evening, Herbert P. Lansdale, general secretary of the Troy Young Men's Christian Association, gave a very practical and strong address on "Personal Evangelism." The new officers are: President, L. W. Gould, of Northampton; vice-presidents, Miss Ella Carter, of East Longmeadow, Robert C. Parker, of Westfield, Miss Ethel Carter, of Holyoke, Miss Lulu Allen, of Springfield; secretary, Francis Parker, of Holyoke; treasurer, E. C. Hillenbrand, of Northampton; Junior superintendent, Mrs. Annie E. Smiley, of Springfield. The committee on resolutions were Rev. Alexander Dight, Miss Bessie M. Hitchcock, and Miss Edith White.

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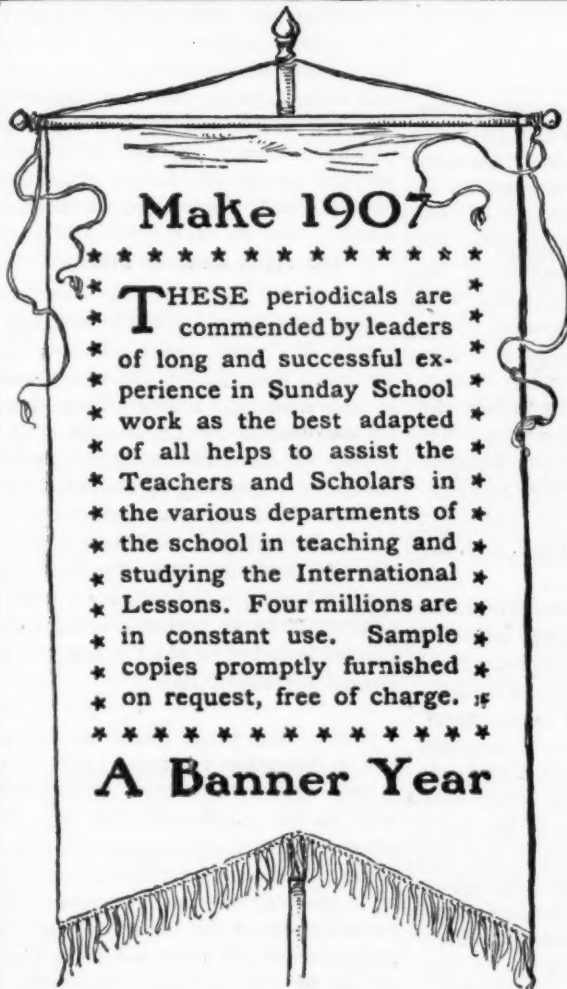
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New York Letter

[Continued from page 1422]

outh Church, Brooklyn, in a characteristic address. It was just like Hillis in its transparency, for he is as limpid and clear as a mountain brook; and he is as artless and simple and sincere as a little child. He spoke beautifully of the strong desire of his soul to be a winner of men. He said he would freely give all of his honors, and all of the books he had written, to accomplish this great purpose of his being. His words had a great effect upon that assembled multitude of preachers, who so greatly admire this brilliant man. To those of us who knew him in his early ministry, it is apparent that he is simply coming around to first principles. He had a vivid conversion and began his ministry as an evangelistic preacher.

And then there went up a great call for Dr. Cadman, that sturdy Britisher, whom we Gotham Methodists still cherish as our own, although now pastor in another fold. And Cadman came slowly to the front. What a magnificent physical equipment for the work of the ministry this dominie has! As he warms up to the work note the cords of that brawny neck, and the heaving of that expansive chest. And what a voice he has! And his mental and emotional equipment fully equals his physical endowment. What a master of virile and full-blooded English this man is! As he talks there creeps all over one the thought, What a glorious thing is speech!

The meeting closed with a hallowing influence resting upon the soul of every pastor present. The materials that make church history lay all about us that Monday noon, as we started to leave that sacred place. God alone knows how many pastors found themselves that day, and how many blessed revivals of religion were born there.

PHILADELPHIA LETTER

"VENAS."

IN Philadelphia and vicinity just now we are in the midst of presiding elders' district Epworth League Conventions. These meet annually, and that of the South District was held recently in Madison St. Church, Chester. The convention spread over two days, and Dr. Frank P. Parkin, a former New Englander, pastor of the church, proved a most gracious host. Evangelism seemed to be the keynote of the convention, and Rev. Dr. J. O. Randall, field agent for the General Conference Commission on Aggressive Evangelism, made a stirring address, at one of the great evening sessions, on "The Basis of the Christian Appeal."

The convention of the Northwest District was held Oct. 18 and 19, in Tabernacle Church, Philadelphia. The keynote of this convention was missions and mission study. This can be largely accounted for by the fact that, within the past two years, a former president of the District League, Rev. Thos. S. Donahue, went to Meerut, India, as a missionary teacher, and at this convention another person announced that she would sail for India in ten days to devote her life to teaching in

our schools. The Missionary Society sent a very fine exhibit to the convention, and the whole atmosphere was decidedly missionary. The last evening of the convention was devoted to evangelism, with an address by Dr. Randall.

Two very superior social functions, having Bishop Foss as the centre, have recently occurred in Philadelphia. On Oct. 8 a complimentary dinner was given to the good Bishop by a number of his friends, at which addresses expressing the good wishes and earnest prayers of the company for his safe voyage to and from India, where he goes, accompanied by his accomplished wife, to participate in the Jubilee, were made, and he was presented with a purse of \$1,050, to help defray the expenses incident to the journey. On Oct. 23 another complimentary banquet was tendered him by the pastors and Sunday-school superintendents of the city. He sailed for India on Saturday, Oct. 27.

The church which for seventy-five years has been called Milestown, will be called hereafter Oak Lane, Philadelphia. Rev. S. McWilliams is the pastor, and on Sunday, Oct. 14, the diamond anniversary was celebrated, and the church reopened after very extensive alterations and improvements. An entirely new front, with handsome and imposing tower, has been erected, of Port Deposit granite, and the whole interior has been remodeled after the modern fashion, all at a cost of about \$15,000. And the expense has all been provided for. This is destined to be one of our greatest churches. It is located in one of the handsomest suburban residential districts, with the homes of Philadelphia's wealthiest men all around it, and Methodism must have her share of these.

Pitman Church, at the corner of 23d and Lombard Streets, formerly one of our best and strongest churches, and from whose altars have gone out multitudes of converts and several of our most acceptable and successful preachers, has been sold to the colored people, who will use it as a house of worship. It is gratifying to know that even though this community has greatly changed and the old church is to be sold, it will still be used to house a congregation of enthusiastic Methodist worshippers.

The West York Street Church, of which Rev. Dr. S. M. Vernon is pastor, passed an epoch in its history on Sunday, Oct. 21. On the evening of that day the mortgage of \$12,500, which has been standing against the property since the inauguration of the movement twenty years ago, was burned, and this splendid church is now free from debt. When the late Rev. S. H. Evans was pastor he thought it about time something was done to relieve the distress the mortgage gave, and so, during his short pastorate, which was closed by his death, about \$3,000 was pledged, and some of it paid. He was followed in the pastorate by Rev. Everett D. Decker, and during his pastorate the balance of the mortgage was provided for and most of the subscriptions paid, and under Dr. Vernon the payments have continued, until now the debt has disap-

peared. This gives us another handsome property, worth possibly \$40,000, free from debt. But this church does not mean to remain free from debt. The congregation has worshiped all these years in the chapel building, and it is now expected that with the opening of spring ground will be broken for the new \$50,000 church building which will occupy the handsome corner lot owned and now paid for by the church. A great future is before this church. It is located amid a teeming population, and its membership is now very near the eight hundred mark.

The splendid new Calvary Church (Rev. Dr. G. W. Izer, pastor,) is nearing completion. The people are now worshipping in the assembly rooms. The chapel will be completed by Christmas, and it is hoped to have the splendid auditorium ready for occupancy by Easter. This will be one of the handsomest church buildings in Philadelphia, will cost about \$125,000, and by dedication day it is thought that at least \$90,000 will have been actually paid. It is understood that Calvary Church is to invite the Conference for the annual session of 1908.

One of the great needs of our church in Conshohocken for many years has been a new church building. This want is at last to be supplied. The old church, which stood along the tracks of the Philadelphia & Reading Railroad, has been sold at a good price, and the other day the corner-stone of the new building, to cost about \$25,000, and located in the best residential part of the town, was laid.

On Monday morning, Oct. 22, Wesley Hall, where the Philadelphia Preachers'

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Meeting is held weekly, was crowded with the ministers and their friends who came to hear Bishop Neely, who has just returned from his episcopal residence in South America. The Bishop spoke of his work, and of "South America as a Mission Field." With his usual complete grasp of things the Bishop has acquainted himself with the needs and conditions of that field, and for an hour and a half he gave facts and figures which were simply astonishing, and descriptions which were very beautiful.

The second anniversary of the dedication of the splendid new Ebenezer Church, West Philadelphia (Rev. Robert E. Johnson, pastor), was celebrated with suitable enthusiasm on Sunday, Oct. 21. Despite the heavy downpour of rain all day, splendid congregations gathered, and the evening service was made more beautiful and impressive by the reception of a class of thirty probationers into full membership. Rev. Everett D. Decker, pastor of Ebenezer Church, Manayunk, Philadelphia, preached the anniversary sermon at the morning service, and the presiding elder of the district, Rev. A. G. Kynett, D. D., preached at night.

A WANDERER'S WANDERINGS— I

REV. O. S. BAKETEL, D. D.

"Whither now, O 'Wanderer,' with all that baggage in your hand, and that far-away look in your eye?" "To the great West, sir, where corn is king, wheat is queen, and Methodists own the earth." So saying, away he went the first of September, and rested only once until he stepped from the train at Hastings, where Bishop Cranston was wrestling with the problems of the Nebraska Conference. From Chicago he enjoyed the company of Dr. E. M. Randall, of the Epworth League, who not only makes a good speech—good enough for a Sunday-school secretary—but is a very brotherly brother, full of zeal for the million of Methodist young people. Dr. Brushingham, and his singer, Mr. Miller, were here, meeting with some success in stirring up these men to greater evangelistic zeal.

Sunday was spent preaching at St. Paul's Church, Lincoln, where Rev. J. Wesley Jones, formerly of the New England Conference, was pastor. It is a great church, seating 2,500, and having congregations ranging from 1,000 to 1,800. Here is a great opportunity for any pastor. Lincoln is the home of William Jennings Bryan, who just a few days before had arrived from his famous tour of the world. The city was still in its gala dress of glad welcome to the great American.

The West Nebraska Conference met at Central City, where Bishop Wilson held sway. Here is Rev. Geo. A. Luce, a man of influence and strength, once a member of New Hampshire Conference, whom all were sorry to lose. He is growing up with the country, and not yet full grown.

A delightful evening was spent in the home of Judge Fawcett, in Omaha, who was the host of the "Wanderer" during the General Conference of 1892. His daughter, a gifted teacher of voice culture, and a beautiful singer, had just returned from her third summer vacation spent in Munsonville, N. H.

From here to Des Moines, where was a great Conference. With three addresses and two sermons, several days were occupied. The parsonage home of Dr. Nye was a delightful place. Now to Fort Dodge, the home of Senator Doli-

ver, to the Northwest Iowa. Here, as at Hastings and Des Moines, Bishop Cranston rendered splendid service.

A long ride must now be taken to reach Vandalia, where the Southern Illinois Conference is in session. This is a town of about 4,000 people, with a Methodist church worth \$35,000, thoroughly modern and up to date in all its appointments, a church membership of 400, and a Sunday-school of over 800. This school contains a class of men that for variety of composition is probably not excelled in Methodism. Colored people are practically excluded from this town—at least, their coming is not encouraged. Dr. M. C. B. Mason was announced to be present. The hotel refused to entertain him, and after some casting about as to where he should be placed, the Democratic postmaster asked the privilege of caring for him in his own home, while the president of the National Bank (who, by the way, is the teacher of the men's class above referred to) said he would meet him at the station with his automobile. When the Doctor arrived he proved to be Professor Lovinggood, president of the Sam Houston College at Austin, Texas, who, while not showing as dark an exterior as Dr. Mason, was a colored man just the same, and the people when they heard him were delighted. Bishop Goodsell was detained for some days by the death of his son, but Bishop Foss did good service until his arrival on Saturday.

At Taylorville was the Illinois Conference, where our stirring New Englander, Bishop Hamilton, presided. Some of the strong men of the church are here, men who have been influential in General Conference legislation. Dr. Henderson, of the Evangelistic Commission, by his address tremendously stirred the Conference.

From here a hasty trip Eastward, with a Sunday evening privilege at old Smithfield St. Church, Pittsburg; a couple of days in the office; then a few days with the good woman who abides in New Hampshire, and the pleasure of her company over the Sabbath, while Rally Day was observed at Salisbury, Mass. Rev. I. C. Brown is doing splendid work here, as he does everywhere. The Sunday-school has grown, and there is an excellent interest. The parsonage has been renewed in appearance, and all are hopeful for a year of great blessing.

Back to New York, a bundle of correspondence handled in a few hours, and the "Wanderer" is again on the train headed toward the great Southwest. Going via Washington, D. C., Asheville, N. C., and Chattanooga, the first stop is Nashville, where the Central Tennessee Conference is in session. Bishop McDowell had been called away by the serious illness of his wife. He had completed the plan of appointments, and appointed Dean Bovard, of Grant University School of Theology, to the chair, who held the reins Saturday and Sunday, and read the appointments. May be some day he will make them as well as read them. Here is a company of plain, earnest; heroic men, who are doing their best to look after the interests of the old church in the Southland. They have hard work, but they are faithful and true. With two addresses in the Conference, and two sermons on Sunday—one in a Presbyterian church and the other in the German Methodist—the day was enjoyed. The "Wanderer" had heard of Southern hospitality—now he had the chance to test it, and found it was all it had been represented to be.

After a visit on Monday to the Walden University, where Dr. Kumler is heroically struggling with the problems he met when he went there, the outcome of which cannot now be prophesied; a brief visit with our old friend, Dr. Hubbard, a New Hampshireite, who forty years ago went from North Charlestown to Nashville, where he has built up the Meharry

Medical, Dental and Pharmaceutical School—the best for colored young men on the continent; and a look at Vanderbilt University, the journey was begun again. The "Wanderer" was to be present at the matriculation day exercises of Grant University at Chattanooga and Athens. Here Dr. Race, the president, has wrought wonderfully in his nine years of service, having secured recently an endowment of a quarter of a million, and the end is not yet. The address of the day was by Bishop Harris, of Japan. How he thrilled his audience in his optimistic vision of the future of the Island Empire!

In the afternoon came a treat—a trip up the famous incline to the top of Lookout Mountain; a view of the field where was fought what is commonly known as "the battle above the clouds;" and a tramp down to the base. Here that wide-awake and devoted layman, John A. Patten, met Bishop Harris, Dr. Race, and the "Wanderer," with his automobile. With five persons on board the start was made for the famous battlefield of Missionary Ridge and Chickamauga. It would take columns to describe it. The machine sped rapidly over the macadam roads built by the Government, and that reach to every part of the 6,000 acres. Here are monuments, batteries of artillery in position, that show the exact battle line as it was in those days of the long ago. In two hours and forty minutes a distance of over fifty miles had been traversed, and the company was set down at the parsonage of the First Methodist Episcopal Church, where Rev. Dr. Luther Freeman, the very popular and successful pastor, resides. This church stands at the head of our churches in all the great Southland. After an appetizing supper in which six men shared, all were invited to the meeting of the fourth quarterly conference. It was not for the officious only, but the entire congregation was asked to be present. Such a complete list of written reports is seldom heard in any quarterly conference in the entire church. How very proper it would be everywhere to ask the members and friends of the

"Just a Little"

Grape-Nuts Worked Wonders for an Unfortunate Woman

"At last I was obliged to sit all day at a sewing machine in a factory," said an English lady who was once well and happy, but whose circumstances changed so that she was compelled to earn her living.

"I soon suffered dreadfully with indigestion, some days thought I would die from acute pain in front of the waist line. I took about everything for indigestion without any permanent relief; tried starvation, but suffered just as much whether I ate anything or not.

"Curiosity caused me to try a package of Grape-Nuts food for a change. Then I got a second package and began to use it regularly. What was my surprise—bowels became regular, no more headaches, piles troubled me less frequently, and, best of all, the stomach trouble was gone entirely. I wanted Grape-Nuts for luncheon as well as breakfast—seemed as if my system craved what was good for it.

"Every one in the family has taken to eating Grape-Nuts. They said I ate it with so much relish they thought it must be very good—and so it is.

"My little girl has gained five pounds since she started eating Grape-Nuts—in about three months. I think everyone, sick or well, should eat Grape-Nuts at least twice every day." Name given by Postum Co., Battle Creek, Mich.

"There's a reason." Read the famous book, "The Road to Wellville," in pkgs.

church, once a year, to be present at such a meeting. The official board is not a close corporation, to do business as it pleases, and practically say to all inquirers, "It is no affair of yours." If the churches knew more about the way things are done, they would be more interested in helping do them. After the business was finished, and the pastor's return asked for a fifth year, Bishop Harris and the "Wanderer" were invited to speak.

One thing in the work of this church is specially worthy of note. Their giving for the year, including all church expenses and the various forms of benevolence, was over \$60,000. The very large part of this was for the endowment fund of the University. The full apportionment for all the benevolent causes was raised, and they gave, in addition, \$1,663 for what they call the "District Fund," for the help of needy churches. They give only to those who will help themselves. If the charge will increase the claim by their own giving, then they receive anywhere from \$50 to \$200 from this fund. By this means the salaries of this Conference are climbing up from year to year, and soon they hope to be free from the need of help from the Missionary Board. This is a great thing in this rugged region of eastern Tennessee. They gave for missions \$660. Are there not churches in the North where something of this kind could be done? It would not deplete the missionary treasury, and would tie the metropolitan churches more closely to the weaker ones.

W. F. M. S.

General Executive Meeting

Reported by ELIZABETH C. NORTHUP.

The 37th annual session of the General Executive Committee of the Woman's Foreign Missionary Society convened in First Church, Omaha, Neb., Oct. 25, and closed promptly, according to schedule, at noon, Nov. 1. The delegates, who came from all sections of our great country, found Omaha a reminder of the famous Duke of York with his forty — or was it fifty? — thousand men, who

"Marched them up a hill,
And marched them down again,"

and the reminder was still more forcible when First Church was reached, for it seemed to stand "half-way up the hill," and the delegates were still, like the Duke's men, "neither up nor down."

The Welcome

was hearty and heart-warming. Faithful women toiled day and night to make their guests comfortable, providing well-served lunches, rest room, post-office facilities, telephone, and all the accessories that keep the convention's machinery well oiled and in smooth running order. In addition, the pastor of First Church and several other "clerical brethren" of Omaha attended every session and helped in numberless ways. The press of Omaha likewise accorded generous space to the work and personnel of the convention — notably the *Bee*, which not only printed pictures and extended accounts, but also had a freshly folded copy each morning on every delegate's table.

New Faces

The India Jubilee lured across the water the president, Mrs. Cyrus D. Foss, and Mrs. E. B. Stevens, retiring corresponding secretary of Baltimore Branch. Mrs. F. P. Crandon, of Northwestern Branch, was also necessarily absent, and Mrs. L. L. Townley, retiring from the foreign secretaryship of Cincinnati Branch, was missed from her accustomed place. There are not lacking workers, however, to take up the tasks that others lay down, and Mrs. A. W. Patten's gracious presiding and Mrs. S. J. Herben's faithful work most acceptably filled the break in the ranks made by the temporary absence of the two senior officers; while the wel-

come extended Mrs. Huntley and Mrs. Thomas, the new corresponding secretaries of Baltimore and Cincinnati Branches, respectively, was indicative of their fitness for the new responsibilities that they are assuming.

Missionaries in Attendance

Forty missionaries were expected, and thirty-eight came. It was possible to allow them much more time than usual, and their thrilling messages, straight from the firing line, added greatly to the inspiration of the gathering. Several new missionaries on their way to the field, and returning workers, who have recently sailed or are soon to set forth — twenty-two in all — as well as eight candidates accepted during the session, were tenderly remembered in song and prayer.

Hospitality

The first evening of the session was made memorable by the generous hospitality of the First Church ladies, who, in the beautiful home of Mrs. J. O. Philippi, chairman of the general committee of arrangements, received delegates and guests. There is always at least one such social gathering in connection with the Executive, and it would perhaps be difficult to find a more cosmopolitan company — assembled not only from all portions of our great constituency, but also, and literally, from the ends of the earth.

The Program

arranged by Miss Frances J. Baker, of Omaha, had some notable features. In the business sessions the foreign reports were supplemented by crisp addresses from the missionaries of each field in turn, and by the introduction of those on their way to the field. A tender and beautiful memorial service followed the sacrament of the Lord's Supper, in which Mrs. Sarah L. Keen and our two missionaries — Mary C. Robinson and Anna Stone, both of China — were lovingly remembered. Anna Stone's favorite hymn, "And I shall see Him face to face," with which the bright-faced Chinese girl sang her way into hundreds of hearts while she was in this country, was sung by Miss Welthy B. Horsinger, on her way to China for the first time.

The Many-sided Interests

of the work at home and abroad were given full representation in the carefully-balanced program arrangement. One afternoon Mrs. J. H. Knowles talked in her inimitable way of "Missionary Agriculture" and the wayside crows that devour the good seed and discourage the careful sower. Mrs. Lucie Harrison conducted a "Children's Hour," with all the fascinating accompaniments of foreign costumes, a procession, and other plans that delight the heart of childhood. Miss Nettie B. Prather, field secretary, brought fresh and helpful suggestions from her work, taking as her theme, "The Swing of the Auxiliary." An afternoon given to literature took the form of "A Demonstration" — conducted by the editor of the *Woman's Missionary Friend*, and Miss Baucus and Miss Dickinson, who issue the artistic products of our Japanese publishing headquarters — in which it was shown that the making of literature is a heart as well as a head affair, and that its appeal is primarily to human hearts. Miss Kate Moss, chairman of the Literature committee, gave a graphic presentation of "Christus Redemptor," the text-book for the coming year, making the Island World a fascinating theme for study.

The Evening Sessions

attracted large audiences and gave to the missionaries their hearts' desire — an opportunity to present their fields. There was an "India Night," a "China Night," and a "Young People's Night," with music in foreign tongues, an illustrated lecture, and fine addresses. An evidence of sanity was afforded by the setting apart of two evenings, one for "rest," and the other

for the week-night prayer-meetings of Omaha.

Sunday Services

Sunday was an impressive and a joyful feast-day. In the morning Bishop Oldham spoke at First Church, and in his own matchless style gave his hearers glimpses of the great sweep of spiritual, intellectual and material progress which the modern missionary campaign is effecting, not only in India, but in Africa, in Japan, in China, and in the isles of the sea. Incidentally he spoke most appreciatively of the part that the Woman's Foreign Missionary Society is playing in this great movement. So graphic were his pictures, and so broad and convincing was his presentation, that

Three Leading Men

church officials, men of wealth and prominent in affairs — who had hitherto been indifferent to the claims of foreign missions — fairly and squarely owned to being whole-hearted converts to the cause. They will be heard from in the future.

The Anniversary Exercises

Sunday evening, were full of interest. Mrs. A. W. Barnes, recording secretary, charmed all her hearers by delivering the annual report with but slight reference to notes. The story of the year shows, in membership auxiliaries, 167,463; young people's societies, 40,530; King's Heralds, 23,747; Little Light Bearers, 11,067. The value of real estate in schools, hospitals and homes is \$1,300,000. The receipts for the year are \$616,457 — an increase of \$67,154. When this was announced in the business session, the doxology was sung "with the spirit and the understanding also." From the publishing office there have been issued 27,125,800 pages of periodicals and literature. Surely our people need not be destroyed for lack of knowledge.

The anniversary address was delivered by Mrs. Marcus L. Taft, whose theme was: "Is it worth while to Christianize Chinese women?" Mrs. Taft sees people and things dramatically, and now — fresh from a year of vivid impressions of Chinese life — her presentation is thrilling in the extreme. She has so much to tell that her words fairly tumble over each other but what a picture she gives of the very heart of things! The hearer felt no doubt of her conviction that it is "well worth while."

Important Legislation

Able debating has been a characteristic of the General Executive in its past history, but this year most of the business was so thoroughly gone over in committee work that its presentation provoked little discussion. One item only — the removal of the Literature committee from the Executive — requiring a change of constitution, created a stir, but this was of short duration, and the change was effected. Other votes, clearing the way for a general revision of by-laws, were quietly passed. A new secretary of young people's work, Mrs. Wm. Boyd, of Evans-ton, and a secretary of Swedish work, Mrs. Hanna Henschen, of Chicago, were also elected.

Work in Colleges

The strategic point in young people's work was carefully considered, and a memorial requesting the College Senate to include in the curriculum for two years two hours a week, each semester, of mission study, giving credit as for other studies, was enthusiastically adopted and arrangements given over to a committee composed of Mrs. Isham, editor of *The Study*, Miss Jantz, principal of Folts Institute, and Miss Louise Manning Hodgkins.

Closing Hours

The entire convention was marked by a sweet spirituality and quiet power. Mrs. Patten's rare poise as a presiding officer did much to deepen this impression. There was always time for a few moments of prayer, and the spontaneous singing of the beautiful hymns of the church, and the unhurried tranquillity that resulted, was

in itself a benediction. Mrs. Bashford's conduct of the Quiet Hour, with the theme, "The Practice of the Presence of God," and the closing service conducted by Mrs. Knowles, were seasons of blessing. Over and over again came the testimony as to the uplifting brought to Omaha Methodism by this unique gathering. When, after the thrilling reading of the appropriations for the coming year, the prayer circle was formed and all gathered about the altar for the tender service of farewell, it seemed indeed as if

"Heaven came down our souls to greet,
And glory crowned the mercy-seat."

Appropriations

New England Branch	\$ 41,046
New York Branch	90,000
Philadelphia Branch	60,251
Baltimore Branch	17,890
Cincinnati Branch	76,000
Northwestern Branch	135,000
Des Moines Branch	59,400
Minneapolis Branch	38,011
Topeka Branch	37,940
Pacific Branch	20,000
Columbia River Branch	12,000
Total	\$587,538

Notes

The new railroad rate law falls alike upon the just and the unjust. The lack of just thirteen certificates deprived the Society of its reduction in return rates and made a difference of about \$600 to the treasury. Moral: Always secure certificates.

A trolley ride "up hill and down" gave some of the delegates an opportunity to see Omaha.

"Fourteen ready-made doctors wanted at once in the foreign fields!" Only one in sight, and how crowded the profession at home!

The statement that Nebraska stands first in its record for literacy made some of the Eastern delegates "sit up and take notice."

Omaha has some missionary pastors who attended every session and were helpful in every possible way.

The Pacific Coast delegates and missionaries — detained thirty hours on their way by Colorado snowstorms — received an especially warm welcome by way of compensation.

The singing by Dr. Loveland, pastor of First Church, and his daughter, gave great pleasure.

"I want to die rich!" exclaimed the little Chinese missionary, Itiene Tang. "I know the value of a human soul, and want to win a great many of them."

The Woman's Foreign Missionary Society in California Conference was the only general organization of the church that made an advance in spite of the earthquake.

The Yankee and the Japanese foreign missionary publications shared an afternoon program and stimulated large patronage of the literature table.

The drawn-work made by Japanese widows made its silent and pathetic appeal to more than one generous purse.

Mrs. Lucie F. Harrison, stopping at Omaha on her way to California, made two Little Light Bearers life members during her interesting Children's Hour.

A young woman trained in one of our English schools in India is now doing Christian work in Stockholm. Thus, reversing Kipling's phrase, the East begins to hustle the West.

The introduction of the Bible into secular schools in China is an instructive and ironic commentary on our own public school policy in this respect.

A composite message of congratulation was sent to Mrs. Sarah Legg, president of New England Branch, on the advent of Sarah Fifeild the second. May she follow in her grandmother's footsteps!

"Thirty thousand subscribers for the *Woman's Missionary Friend!*" was made a watchword for the coming year.

"More Samoans observe family worship today, in proportion to membership, than Christians," was a striking statement made during the United Study hour.

Viewing Pacific Branch's advance of \$6,000, some think an earthquake in New England might be a blessing in disguise.

The meeting of the General Missionary Committee in Buffalo claims some of the Eastern delegates on their way home.

Mrs. A. P. Sharp, of the New England delegation, served most acceptably as chairman of the publication committee. Mrs. Sanford Benton did good work on the missionary candidate committee.

Dr. Herben, the enterprising editor of the *Epworth Herald*, with unerring instinct sent his capital missionary number straight to the spot where it would have appreciative reading — namely, the circle of delegates' tables.

Bishop Oldham scored with his audience with a *bon mot* to the effect that some people "think they are thinking when they are merely rearranging their prejudices."

The Woman's Foreign Missionary Society souvenir spoon, cleverly designed to represent each department of the home work and including historic Tremont St. Church, found many purchasers.

"It is easy to get people to support an orphan, but very hard to persuade them to help put a roof over that orphan's head." This telling statement of Isabella Thoburn was quoted with good effect.

W. H. M. S.

Meeting of Board of Managers

Reported by ALICE M. GUERNSEY.

Skies of almost perpetual sunshine, the most cordial of welcomes and gracious courtesies of hospitality, were the lot of the fortunate delegates and visitors at the 25th annual convention of the Woman's Home Missionary Society held in Lincoln, Neb., Oct. 10-17. St. Paul's Church, made bright with flags and flowers, afforded abundant space both in the main audience-room and for the various committees, while the provisions for comfort and convenience in the way of exhibit rooms, telephones, post-office, rest and check rooms were unsurpassed.

The convention opened with the sacrament of the Lord's Supper conducted by Presiding Elder Kemper, who was assisted by other pastors of the city.

Finances

Following the organization of the convention came the report of the treasurer, always looked forward to with eagerness as an index of the year's progress. When it was realized that nearly half a million dollars had been raised and disbursed during the year, and that there had been an actual increase in cash receipts, exclusive of the Silver Offering, of over \$10,000, the doxology was sung with right good will. The amount appropriated for the fiscal year ending July 31, 1907, is \$313,566.50. This is designed to cover the expenses of administration, the salaries of missionaries, the support of Industrial Homes and schools, and of the various Deaconess Homes, Hospitals, and Training Schools.

The Silver Anniversary roll-call showed unabated enthusiasm in this debt-paying project. Fourteen Conferences have paid their full quota, and many others have pledged the entire amount on the original basis of \$2.50 per member. It was interesting to note that several of the smaller and poorer Conferences, including some of the colored Conferences, have already raised the full amount of the Silver Offering.

The report of the secretary of supplies, Mrs.

H. C. Jennings, gave a fine showing of about 70,000 garments sent out in boxes and barrels upon which no cash value is placed, while cash supplies were given amounting to over \$60,000. This includes money gifts and money paid for new garments.

The reports of the editor and publisher of *Woman's Home Missions* and *Children's Home Missions* were encouraging. *Woman's Home Missions* has had an advance of nearly a thousand new subscribers, and now has a paid subscription list of 28,000. The child's paper is younger, and as yet has a subscription list of but little more than 15,000. Plans were made looking toward greatly increasing the subscription lists of both of these useful publications.

Homes and Schools

No note of discouragement was sounded from the field, although the cry of more room for more girls was almost universal. Ritter Home, in Athens, Tenn., which sheltered 92 girls last year, turned away 93.

The fact that there are but few public schools in Utah in which Mormon principles are not taught makes it imperative to continue mission schools in that State. Mrs. Potter's address on this subject was full of life and inspiration.

Strong and effectual pleas were made for the work in San Francisco, so sadly crippled by earthquake and fire.

From Jesse Lee Home in Unalaska and the new reindeer mission in Sinook, Alaska, near Nome, came messages of hearty good cheer. This new mission was opened because of gifts for this special purpose.

The George O. Robinson Orphanage, in San Juan, Porto Rico, which, it is hoped, will be dedicated in November, and the McKinley day-school in the same city, are veritable beacon lights of hope and cheer.

To continue the list would simply be to enumerate the homes and schools supported by the Society, and to claim for each the rewards of faithful, earnest labor.

Mothers' Jewels Home

Especially noteworthy was the day spent in visiting the city of York, Neb., and Mothers' Jewels Home. A long procession of carriages, eighty-three in number, met the special train from Lincoln, and conveyed the guests around the clean and wholesome little "city without a saloon," and to Fraternity Hall. Here hearty welcomes were given by Rev. C. H. Colony, Methodist pastor, Mayor Sovereign and Mrs. Corcoran, president of the Commercial Club. Fitting responses were made and a sumptuous dinner served by the district auxiliaries of the W. H. M. S. After dinner the guests were conveyed to the Mothers' Jewels Home, where all were made welcome. But not all the sunshine of skies nor the brightness of the child faces could banish the shadow, for the beloved Isabella Spurlock, for so many long years the house-mother and guide, was even then entering the borderland. In a voice choked with emotion Judge Spurlock, her son, had said: "She would

[Continued on page 1437]

WRITING AT YOUR HOME

HELP WANTED



We want help in every neighborhood in the United States to do some writing at home, which any person can do during spare time, and we will pay cash for it. We supply an OFFICE OUTFIT for you to have in your home to work with, which includes this handsome

WRITING DESK,

just what you want to keep the work in.

You can earn a few dollars or a lot of money, according to the time you devote; any person can do it, no matter where located, and it is very interesting work. If you can do a little writing for us, send your address on postal for full particulars and see how profitable it is. Do it now before someone else gets the position in your locality. Address,

F. B. Mills Co., Seedsmen, Rose Hill, N. Y.

THE CONFERENCES

MAINE CONFERENCE

Deaconess Home.—The Maine Conference Deaconess Home is entering upon a new era in its history. It has been a blessing from the first, but as time has gone on its usefulness has greatly increased. Having outgrown its quarters at 201 Oxford St., Portland, a fine property was secured at 130 Federal St., Portland, where the Home is situated. The heroism and pluck of the women who transacted the business and secured the Home make them worthy to be placed beside the faithful, self-sacrificing mothers of our early Methodism. Our vision of the future takes in a magnificent work for this institution. We have one of the most loyal and devoted of Christian women as our superintendent. The support of the Home is becoming a regular feature in many of our churches, while supplies are not only being received from nearly every church in the Conference, but from many churches and individuals outside of the Conference and denomination.

If you have money, clothing, groceries, vegetables, fruit—in fact, anything which you as the Lord's steward wish to use in His cause—we shall be very glad to have you send them to the Deaconess Home, 130 Federal St., Portland, where the superintendent will see that your gifts are made to help in the support of the Home, or to make happier or more comfortable the home of some needy one. Before shipping supplies to the Home write to the undersigned, telling how many boxes or barrels you wish to send to the Deaconess Home, from what station they will be shipped, and over what railroad or railroads, and free transportation will be secured for you in all cases where it is possible. Write several days, at least, before you wish to ship your supplies, thus allowing time to arrange for the free transportation on account of charity.

The secretary of supplies has received six appeals from frontier ministers, three from Tennessee, two from Kansas, and one from Kentucky. She will be glad to send one or more of them to any church or individual who wishes to help these worthy men.

MRS. A. T. CRAIG, Sec. of Supplies,
33 Pleasant St., Westbrook, Me.

Portland District

Cape Elizabeth.—A great sorrow has come to the home of Rev. W. H. Congdon and wife. In the recent storm in Mobile their daughter, Mrs. Nellie Morris, wife of Capt. E. Morris, with her husband and three children—aged ten, seven, and four years—and Miss Flora, a sister of Capt. Morris, all perished. At this writing no particulars have been received. Memorial services were held at the church, Sunday, Oct. 28, conducted by the presiding elder.

Kittery, Second Church.—The West Portland District Ministerial Association met with this church on Monday, Oct. 22, with every pastor present but one. The program was made up of live topics, the papers were strong, and the discussions full of interest. We are glad to report that the health of Mrs. Hooper, the pastor's wife, is much improved, and that she seems to be on the highway to complete recovery. The pastor and wife now occupy a nice, quiet, cozy cottage, and are rid of the noise and tremble of the electric cars and the footfall of the overhead tenant, which was not always "gentle."

South Berwick.—The pastor writes in a private letter: "I believe in revivals all the time;" and it is evident that it is not simply by faith alone, for solid work is put in, and real pastoral

Non-alcoholic Sarsaparilla

If you think you need a tonic, ask your doctor. If you think you need something for your blood, ask your doctor. If you would like to try Ayer's non-alcoholic Sarsaparilla, ask your doctor.

We publish the formulas of all our preparations. J. C. Ayer Co., Lowell, Mass.

calls are made. One has been reclaimed and some have been converted. The Sunday evening meetings have grown so that two dozen extra singing books are required. On Rally Day in the Sunday-school over 200 were present. The pastor's home is made glad by the advent of a little girl. May this sunbeam brighten till the noontide and linger till evening shadows fall!

Personal.—In our last list of items to the HERALD we announced the great missionary meetings to be held at Chestnut St. Church, Nov. 13-15. We are sorry to state that the plan has been canceled. Dr. Taylor, who had the matter in hand, is now in the hospital, and matters are so complicated that it is not considered wise to carry out the program at this late date. The Methodist Federation, however, is making an effort to secure the services of Bishop Bashford on the same date he was expected to speak at the appointed missionary meeting, and have him give his great lecture on China. The Bishop, if secured, will be tremendously announced.

B. C. W.

Central District

North Conway.—Good congregations have greeted the pastor here during the summer season at both the morning and evening services. An excellent chorus choir, under the leadership of Mrs. Banghart, the pastor's wife, furnishes the music, and is highly appreciated. The work of Rev. C. L. Banghart calls forth much praise from the people.

Conway.—The Congregationalists now occupy their new church. Rev. D. F. Nelson, our pastor, is greatly liked. Excellent congregations listen to him each Sabbath, and speak highly of the sermons they hear from him. Recently 2 have been baptized and 2 received on probation. In company with the pastor and his wife, and with Rev. C. L. Banghart and wife, the presiding elder and his wife and boy took the climb to the top of Mt. Kearsarge on Sept. 5, and were richly paid for the labor and for the lameness that followed. Also, at Conway, we enjoyed our first "corn roast," and there, too, on the evening of the day of the Kearsarge trip, were given a surprise reception at the parsonage.

Fryeburg.—Rev. E. F. Doughty is popular on this charge, and it looks as if the church and community will not be willing to surrender him as long as he will consent to stay. Here we met Rev. A. T. Craig, of Westbrook, who was seeking strength in this delightful region, and finding it. That he may regain full strength and retain it, is the prayer of his many friends. The presiding elder, with his wife and Carl, spent two very pleasant days in the home of Mr. and Mrs. D. A. Bradley at Fryeburg Centre. They are greatly interested in the prosperity of our church at the Harbor.

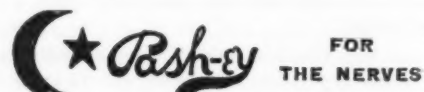
Intervale.—The people here also intend to keep their minister as long as he will consent to stay. Although this is his fourth year, no one has a word of criticism to offer. A very successful sale of homemade candies and fancy articles was held on the parsonage lawn under the auspices of the Ladies' Aid and the Epworth League. Many of the summer boarders attend the church services and gladly give their assist-

ance, both financial and otherwise, to the church. While here, the presiding elder, with wife and Carl, found a delightful home with Mr. and Mrs. Drown at the Pendexter Mansion.

South Paris.—Rev. H. A. Clifford, the pastor, can do other things as well as preach and perform the other varied duties of a minister. That he is an excellent superintendent of schools everybody knows, and then, too, on a recent visit of the writer, he proved himself, during the absence of Mrs. Clifford at the State convention of the W. C. T. U., a good housekeeper in an emergency. He has not, however, as yet attained unto the perfection of Mrs. Clifford in this respect. Three young men from the pastor's Sunday-school class have entered college this fall. All through August, while the other churches in the village were closed, our church was kept open, and the services were largely attended. The Epworth League has organized a Bible study class in the Old Testament.

Norway.—This church continues to enjoy a constant revival spirit. At the quarterly conference last held, Rev. C. A. Brooks reported 6 baptized, 4 received from probation, and 2 received on probation. Under the efficient superintendency of H. F. Gibson, the Sunday-school is prosperous. There has been an increase in membership in both the Epworth and the Junior Leagues. The class-meeting is not a dead institution here. The attendance at times reaches over 60. The pastor's son, Elwood, who was compelled to give up his charge on account of his very serious eye difficulty, is now improving, and we trust he will fully regain his vision.

Auburn.—Rev. F. L. Hayward and family have been heartily welcomed to this church. At the formal reception tendered them, Rev. C. S. Cummings gave an address of welcome, and words of hearty greeting were spoken by others. The church and parsonage have been



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painted at a cost of \$300. A new gas range has been placed in the parsonage. The Epworth League devotional service, held on the Sunday evening preceding the preaching service, is increasing in interest and attendance; and so, also, is the preaching service that follows, a large audience now greeting the pastor on Sunday evening as well as on Sunday morning. The same encouraging condition shows itself in the mid-week prayer-meeting. Nine members have been received by letter, 2 from probation, and 6 have been baptized. A Bible study class has been formed. The pastor's son, Ralph, is a sophomore in Bates. C. F. P.

NEW HAMPSHIRE CONFERENCE

Dover District

Kingston. — Sunday, Oct. 7, was a day of special interest. A brief sermon pertinent to beginners in Christian living, by the pastor, Rev. H. B. Copp, was followed by the baptism of 7, then the advance of 7 to full membership, and the enrollment of 7 probationers. Among the latter were an aged woman and her granddaughter ten years old. The weekly-offering plan recently adopted is working well, and general harmony and prosperity seem assured.

Epping. — The minister, Rev. R. J. Elliott, has moved his household to Boston, as he is a student in the School of Theology. He will be in Epping for the Sunday services. His ministry there is greatly valued.

Exeter. — An old folks' banquet has been given, much to the delight of the aged members. An order was taken requesting an annual sermon to old people in October. A poem of much interest, which later appeared in the local paper, was read by its writer, Rev. R. H. Huse, the pastor.

Haverhill, Grace Church. — In mutual pleasure and thankfulness the people of consolidated Methodism in this city shared a reception given by the officiating of Grace, now made up of representative men from the three former churches. Wednesday night, Oct. 7, proved a favorable one. The pleasantly decorated and illumined vestries were thronged by an eager company. Mr. Lorenzo Frost, long a zealous and faithful official, served as president of the evening. Former pastors of First Church present were Revs. R. W. Humphriss, C. D. Hills, and Otis Cole; of Grace Church, Rev. Elwin Hitchcock, now presiding elder of Manchester District. None of the pastors of Third Church were present. Dr. Sanderson, presiding elder of the district, was also detained by other duties. Two of the former elders, Revs. George W. Norris and Joseph E. Robins, were present, much to the pleasure of all. Rev. G. M. Curl, presiding elder of Concord District, and Rev. S. E. Quimby, pastor at Derry, also Rev. Charles Tilton, of the New England Conference, were in attendance. Rev. Messrs. Norris, Hitchcock, Curl, and Cole were accompanied by their wives. Dr. Humphriss was in the service of Haverhill Methodism forty-five years ago. After the mutual handshaking, the clergy, with their wives, retired from the receiving line, and the company present were duly seated in quietness. President Frost called Rev. S. E. Quimby to offer prayer, and the other ministers to the platform for brief speeches. With not a little humor the values of unity, love, and earnest Christian service were urgently indicated to all, especially the desire and purpose of Christian fellowship and union manifested in the consolidation now made sure. These words of congratulation and encouragement were pleasantly interrupted as Pastor Deetz, with well-chosen words, presented a loving cup to Mr. S. A. Dow, who, after thirty-five years of most acceptable service as organist, now retires, and a like cup to Mr. C. H. Coffin, who has been a leading singer in the choirs of Methodism in Haverhill for half a century, thirty-five of these years in loving association with Organist Dow. The evening passed swiftly, and with doxology and benediction the end came, and Grace Church faces its new future

with enhanced courage, faith, and expectancy. The Sunday-school at Grace, led by Mr. K. J. Murray, is growing. Rally Day was of importance. The sending of 575 letters to parents, letters of home origin though in type, was one line of effort. Rally postals — 150 of them — were sent to scholars. The attendance on Rally Day rose to 363 — a large advance. The primary class gained 15 new members. The *Sunday School Journal* plan is being tried. A badge of honor is assured for the one securing the largest permanent increase. Mr. W. A. Crowell has charge of this special matter. The kindergarten class is winning its way. A normal training class of 17 has just been formed, with Mrs. A. T. Wells as teacher. The busy pastor, Rev. H. D. Deetz, has this year received 17 to full membership and 5 on probation.

Personal. — Rev. R. H. Huse writes a word of commendation of Mr. Joseph Boyd, of Milton Mills, N. H., as a Gospel singer, having a consecrated voice of rare sweetness and power. Mr. Boyd has been heard by many at Hedding. Mr. Huse speaks of him as "a young man of white life and cultured tastes, and a faithful helper in his own church." Mr. Boyd will be glad to serve as a singer wherever such service may be desired. O. C.

EAST MAINE CONFERENCE

Rockland District

Searsmont Circuit. — Rev. C. A. Purdy is doing hard work on this extensive field. Both he and his people are to be congratulated in that he is the possessor of a fine lantern and many beautiful slides, and so is able to impress his audience by eye as well as by ear. Children's Day was fittingly observed at Searsmont and Lincolnville Centre. The society has pur-

chased a new chamber set and matting for one floor for the parsonage. A "Church Aid Society" has been organized at Searsmont for the purpose of securing a fund to make possible a much-needed vestry. The Ladies' Aid Society had gathered quite a nucleus for this fund. One young man has been received in full membership. At Lincolnville Centre, Sept. 23, two young ladies were baptized and received on probation. At Youngstown services are now held in the schoolhouse once in two weeks. The first service here was held Sept. 21, and at its close ice cream was served to all present. Perhaps this will be a hint to some other people. Why not? Almost every one likes ice cream. A flourishing Sunday-school has been sustained here, with Joel Fernald as superintendent.

Boothbay Harbor. — Rev. J. H. Gray is enjoying this year as the best of the four of his pastorate here. The salary of the presiding elder is paid to date, and that of the pastor is over paid. On Oct. 7, Mr. Gray baptized 6, received 2 on probation, and 7 into full connection. The society shows activity in all its departments.

Randolph and Chelsea. — For six weeks after Conference Rev. F. E. Smith continued his studies at Bangor Theological School, and then with his young bride took up his residence in the parsonage. Later a reception was held in the vestry, with entertainment, refreshments, etc., when the pastor and wife were presented with sterling silver tea and table spoons, a beautiful oak rocker, a willow sewing chair, and a rug. A few days later the people from Chelsea, desiring to show their good will, presented to this happy couple a glass water set, three pairs of lace curtains, an oak window-seat, and a fine oak study chair. This ought to be an inducement to other young men who are trying to believe that

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they are better off alone, to speedily find the right young woman to make the parsonage what the people want it to be, namely, the home of their pastor. Recently 2 persons have publicly expressed a desire to become Christians, and 4 have been received into full connection. On Sept. 3, Mrs. Mary Jane Flitner, an aged and honored member of this church, died. Mr. and Mrs. N. M. Hemenway have presented a beautiful pulpit Bible to the society at Chelsea.

Presiding Elder.—The presiding elder, Rev. D. B. Phelan, has been holding old-fashioned quarterly meetings of three and four days' duration, at several places on the district. Mr. Phelan is talking revival, preaching revival, and praying revival, wherever he goes. It is contagious. Already some persons are showing signs of having caught it. Thus far the reports do not indicate any desire on the part of the officials to declare a quarantine, but, rather, they are actually taking part in the spreading of this condition, so that I am led to believe that they would really delight in having the entire district stirred up in this matter. Our people are praying: "Lord, send a revival, and let it begin in my own heart!" A. E. MORRIS.

NEW ENGLAND CONFERENCE

Springfield District

Wilbraham.—On Friday, Oct. 19, the pastor, Rev. A. L. Howe, and his wife were made happy by the uprising of their people and the storming of the parsonage. The day was the tenth anniversary of their marriage, and their parishioners becoming acquainted with this fact made the most of it. A large purse of money was left in the hands of the young couple as the people retired to their homes, but not till Miss Louise Manning Hodgkins had made one of her felicitous addresses and the large company had expressed their sincere congratulations.

Leyden.—Rev. Jonathan Cartmill always rejoices in the coming of his presiding elder. He is always enthusiastic over the work Dr. Richardson does in his church. Perhaps one reason for this delight of the pastor on the heights lies in the fact that during the intervals of his presiding elder's visits he is a very hard worker. At the last visit, for instance, he had 10 persons for the elder to receive into the church—6 on probation, and 4 probationers to be received into full membership. For a church of seventy members this is a great addition, and shows hard work on the part of the young pastor.

East Colrain.—Rev. J. Cartmill is pushing the work here to the limit of his ability. Extra revivalistic services, strategic pastoral work, and faithful preaching are endearing the faithful pastor to his people.

Amherst.—Rev. William M. Crawford does not propose to come up to the close of the year and face a harrowing deficit. A month of self-denial has begun, at the close of which the self-denial envelopes will be opened at a free supper served to the people entering on the self-denial plan clearly outlined in a circular which is distributed through the parish. We await the result of this unique method with interest.

Granville.—Victory on the mountain. Rev. I. T. Johnson, and his spiritual son Timothy, Rev. E. A. Brownell, have closed a most remarkable two weeks of revival meetings. On Sunday, Oct. 21, "the break" came. A good interest had preceded this Sunday; conversions had been frequent; but seven adults were gloriously saved on the Sunday night mentioned. From fifteen to twenty-five conversions in a church of forty members in a community of a few hundred is something that is quite remarkable. More later.

C. E. DAVIS.

Boston District

Boston, First Church.—The fall work opens with rare promise. The congregations are larger than for the past two or three years, and there is an unusual aggressive spiritual attitude

among the people. Miss Carrie Speare, the new deaconess, is very helpful and efficient. Four class-meetings are the record here. A large mission study class has been started. There is an increase in the prayer-meetings. The "fair" will be held, Dec. 4, 5 and 6. Special evangelistic services are now in progress, and young men especially are being reached. The pastor, Dr. Franklin Hamilton, is just beginning a series of Sunday evening sermon-addresses of evangelistic character, on the theme: "Great Tragedies with Life Lessons." The "Beacon Hill Brotherhood" is being reorganized, and plans are being made to hold a Brotherhood convention. The University students are taking a helpful interest in this church, and the students' reception was very successful. A genuine "forward movement" is planned, which will be carried through the year.

Forest Hills, Upham Memorial.—Everything in this church is in splendid condition; bills are all paid, and there is money in the treasury. The pastor's salary has been increased \$200. Plans are being made to repair and paint. Miss Jarvis, a student in the Deaconess Training School, is giving her time to work in this parish, and makes a favorable impression wherever she goes. The young people are in good evidence here and give good account of themselves, and the pastor, Rev. C. H. Davis, takes great interest in them and their work.

Jamaica Plain, First Church.—A two weeks' series of special meetings has just closed under the leadership of Dr. F. K. Stratton, Conference evangelist. They resulted in no little quickening of the zeal of the members of the church who attended. But few others were present. Some of the Sunday-school children were moved to declare a desire to lead the Christian life, and it is expected that some will unite with the church. Rev. F. H. Morgan recently canvassed the parish in behalf of ZION'S HERALD, doubling the previous subscription, although that had been considered pretty good. The Ladies' Society recently held a rummage sale, netting \$80 for the funds of the church.

West Quincy.—The third quarterly conference found conditions most gratifying. Finances are in fine shape. Recently 1 was received into full membership, and 1 baptized. Rev. A. B. Tyler is pastor.

Brookline, St. Mark's.—Last Sunday the tenth anniversary of the dedication of our New England Methodist cathedral was observed. The pastor, Rev. Dr. Dillon Bronson, received 40 new members and gave a historical address at the morning service. Dr. Wm. I. Haven preached in the evening, to the great delight of his former parishioners. The anniversary social and supper will be held Wednesday evening of this week.

Cambridge District

Cambridge, Grace Church.—Following a month of supplying, Dr. Frank K. Stratton conducted a two weeks' course of special meetings, to the great profit and enjoyment of the people and pastor. This evangelist of our own Conference is worthy to rank, in fervent spirit, able preaching, and enthusiastic leadership, with any such workers in the field.

District Preachers' Meeting.—Never was a better preachers' meeting held than the one which met at Park Avenue Church, West Somerville, Oct. 25. About one-half of the preachers of the district were present. Rev. J. F. Allen is a delightful host. The ladies of the church furnished an abundant and delicious dinner. The presiding elder, Dr. Charles F. Rice, directed a program that was very unusual in the fitness of the parts to each other and the excellence of each. The morning session was given to the discussion of methods for taking benevolences, the minister's study, and the most helpful books read, with two strong papers by Revs. C. E. Spaulding and J. E. Lacount. In the afternoon Revs. J. F. Allen, E. P. Herrick, R. F. Holway, and L. J. Birney gave addresses on re-

vival work that were marked for their earnestness and optimism. No one through all the day sounded the note of pessimism that has been so often heard in recent years. Every one felt the conviction of a great work to do and the consciousness of the great power that is possible for the doing of that work. Several prayers—by Drs. George Skene, G. S. Butters, and C. F. Rice—carried, with deep emotion, the sincere conviction and consecration of every man present. It was determined to hold two meetings during the coming year, for the planning of which Dr. Rice was made the committee, with authority to select three helpers. Plans for a missionary meeting were discussed and referred to Rev. C. E. Spaulding, the district missionary secretary, for action. The plan of group revival meetings was thoroughly discussed, and the matter left to the discretion of each man in his own field.

Newton Upper Falls.—Rev. O. W. Scott, by special invitation, assisted at the reopening of the Methodist Episcopal Church, Rockville, Conn., Sunday, Oct. 14. Mr. Scott was pastor there in 1888-'90. He gave the evening sermon. Of the service the Rockville Leader has this to say: "Mr. Scott spoke extemporaneously and held the closest attention of the audience. His remarks were very impressive and in keeping with the occasion. Lack of space forbids us publishing the sermon in this issue." Prof. Marshall L. Perrin delivered an interesting and impressive address at the church in Upper Falls on the evening of Oct. 28, on "The Relation of the Home to the School." This address ought to have a wider hearing. It is designed for teachers and parents. Among other speakers arranged for by Pastor Scott are Congressman Weeks, Dr. Benj. Trueblood, and Bishop Goodsell. Nov. 4, the pastor received 7 into full membership, baptized 3, and received 1 on probation.

Gleasondale.—Friday, Oct. 26, occurred the annual fair under the management of the Ladies' Sewing Circle. The net proceeds of the day total very near \$150. Much credit is due those whose wise planning and faithful service made the event a great success, socially and financially. At this church the Juniors are prospering, the seniors have reorganized, the Sunday-school is growing, and the attendance at the regular preaching services is on the increase. A. H. Gleason is Sunday-school superintendent, Mrs. Geo. Bolam is president of the Ladies' Circle, and Rev. Gay Charles White is minister in charge.

Somerville, First Church.—At the third quarterly conference, Oct. 29, the pastor, Rev. Dr. George Skene, was invited to return for the fifth year by a hearty, unanimous, rising vote. This will complete a second five-year pastorate of Dr. Skene in this church. A magnificent new organ has been installed, and a recital was given before an audience that entirely filled the body of the audience-room, Tuesday evening, Oct. 23. Mr. F. T. Wingate, the organist, presided, rendering a program so varied as to bring out all the beauties of tone and the grand harmonies of the instrument. The chorus assisted with excellent effect, showing splendid drill. Mr. Tobin sang a tenor solo. The Somerville Journal says: "The recital was, without doubt, the best ever given in Somerville, and many music lovers were present. The city is to be congratulated on possessing so magnificent an organ." The description of the organ includes these statements: "It is remarkable for abundant power, richness of tone, and great variety of solo effects. In the organ have been incorporated many of the latest improvements in the art of organ building. It may be described as a three manual electric organ with 28 speaking stops, 11 couplers, 8 combinations, swell, choir

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and crescendo pedals." A new system of lighting has been put into the auditorium—a combination of gas and electricity—and new cushions have been put into the pews by the ladies of the church. All these improvements have cost about \$7,500, and are paid for.

Lynn District

Byfield.—The work goes pleasantly. Parsonage grounds have been beautifully graded and house and stable have been repaired and painted at a cost of about \$75, making quite an ideal home for the pastor, Dr. M. G. Prescott, and family. Three weeks' vacation was spent at the old home in Brownville, Me., where a reunion of the surviving members of Dr. Prescott's family was held. G. F. D.

W. H. M. S.

[Continued from page 1433]

deem it full recompense for all she has done could she meet you here, and she would wish that no single plan of preparation should be changed." The following day Mrs. Spurlock entered upon her reward, passing away in a hospital in Lincoln, where she had spent some weeks. Fitting resolutions were passed by the convention, delegates were sent to attend the funeral in York, Neb., and a touching memorial service, conducted by Mrs. Clinton B. Fisk, was held at the hour of the funeral.

Deaconess Work

The welcome given to the wearers of the white ties gave evidence of the deep interest taken in deaconess work. Results have proved the wisdom of dividing the field into several small bureaus, each under the charge of a competent secretary. A forward movement was reported throughout the whole Eastern Bureau. New buildings have been secured in Portland, Me., Albany, N. Y., Baltimore, Md., Washington, D. C., and Buffalo, N. Y. For the Central Bureau the hospital connected with the Deaconess Home at Toledo was especially commended. Further west the workers at St. Paul, Minn., and Denver, Col., are rejoicing in the hope of new and valuable property, while the unusual conditions on the Pacific Coast have made deaconess work invaluable. The Home in San Francisco, which was spared the fire, was quickly filled with refugees, and the city authorities soon learned to rely on the trained help given by these workers. Excellent work is also being done by colored deaconesses. Miss H. A. Bancroft, general superintendent and field secretary of deaconess work, gave an appreciative report, and urged the need for more workers. The national training schools for deaconesses and missionaries and the hospitals connected therewith were represented by Mrs. George O. Robinson, chairman of Training School committee. Rev. C. W. Gallagher, D. D., president of the Training School in Washington, D. C., and Rev. E. R. Willis, D. D., president of the San Francisco Training School, also spoke upon these important interests.

Young People's Work

Progress in this line is more marked than ever before. Mass meetings in its interests were held on Sunday afternoon, under the care of the secretaries of the Bureau, Mrs. C. W. Gallagher and Miss Alice M. Guernsey. New organizations among the children of Lincoln were effected and a generous collection for the Children's San Francisco Emergency Fund, now

THE RUMMAGE SALE

IN AID OF THE

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will be held Nov. 8, 9, 10, at 1050 Columbus Ave., near Roxbury Crossing. Not on Tremont St., as announced before. All donations received at 1050 Columbus Ave., Nov. 8, 9 and 10.

amounting to over \$1,000, was given in the convention after a fine exercise rendered by the Mothers' Jewels of Trinity Church. Conferences on young people's work were held each day with gratifying attendance and diligent use of notebooks and pencils. Mrs. Lucie F. Harrison, secretary of Children's Work in the W. F. M. S., was a welcome and interested visitor at several of these sessions.

Notes Here and There

—The officers, bureau secretaries and organizers were re-elected with scarcely a dissenting voice, Mrs. Clinton B. Fisk receiving hearty applause as she accepted the office of president for the fifteenth consecutive time.

—Among the honored guests of the convention were Bishop Hamilton and Rev. Dr. Haywood, of Porto Rico. Words of hearty and brotherly sympathy were spoken by each, and under Bishop Hamilton's strong appeal \$1,000 was raised on special pledges for the work of the Society in the Hawaiian Islands.

—A frequent visitor at the convention was Hon. J. H. Mickey, now closing his second term as governor of Nebraska. It was refreshing to find a governor who as a Methodist could give a genuine Methodist exhortation. A delightful reception was given to the delegates and friends at the executive mansion.

—By unanimous vote the Society accepted the invitation from Boston, Mass., to hold its next annual convention at "the Hub."

—Strong resolutions were adopted in opposition to child-labor and to the retention in the United States Senate of the Mormon representative. Sunday, Dec. 2, was set apart as a day of special prayer that the Senate on the following day—when the final vote on the unseating of Apostle Smoot is to be taken—"may do its duty as in the sight of God, acting for the honor and purity of our nation, its womanhood, and its homes."

CHURCH REGISTER

HERALD CALENDAR

Church Extension Gen. Com., First Church, Syracuse, N. Y., Nov. 8
Freedmen's Aid and Southern Education Society, First Church, Rochester, N. Y., Nov. 12

POST-OFFICE ADDRESS

Rev. A. B. Kendig, D. D., from Egypt, Mass., to 15 Sanford St., Attleboro, Mass.

Marriages

COLE—COLE—At Harrington, Me., Sept. 8, by Rev. M. S. Preble, C. Arthur Cole and Mabel C. Cole, both of Harrington.

MORRISON—CORTHELL—At Harrington, Me., Oct. 27, by Rev. M. S. Preble, Wm. Morrison, of Gloucester, Mass., and Christie Corthell, of Harrington.

MOWER—MCQUADE—In Gorham, N. H., Oct. 24, by Rev. E. W. Kennison, Fred C. Mower and Mary L. McQuade, both of Lewiston, Me.

SPECIAL NOTICE.—Any pastor, not older than 36, having a charge paying \$1,000 and parsonage, a member of the Newark, New York East, Philadelphia, Baltimore, or Central Pennsylvania Conference, who needs or desires the climate of Southern California, would do well to write BISHOP MOORE, Portland, Ore.

MINISTERS' WIVES' ASSOCIATION.—The Ministers' Wives' Association of Lynn District will be entertained by Mrs. L. W. Adams, Railroad Ave., Beverly, Tuesday, Nov. 13. Lunch will be served at 1 o'clock, followed by the meeting. All are cordially invited. Electric cars from all directions pass Railroad Ave. The parsonage is two minutes' walk from railroad station—No. 40 next to church.

MARGARET R. SANDERSON, Sec.

TWO PREACHERS WANTED.—Dr. W. C. Evans, presiding elder of Oakland District, California Conference, has openings for two thoroughly-equipped

young men in charges paying \$500 to \$600 and house. An opportunity to get into the California Conference. Only hustlers need apply. Send all credentials with application. Address Dr. Evans at 1319 8th Ave., Oakland, Cal.

IMPORTANT NOTICE.—Next Monday, Nov. 11, a meeting of the New England Conference Stewards and Preachers' Aid committee will be held at 10 o'clock A. M., in the Historical Room, Wesleyan Building, 36 Bromfield St.

L. B. BATES, Chairman.

W. F. M. S.—The regular meeting of the Executive Board of the New England Branch, W. F. M. S., will be held in the Committee Room, 36 Bromfield St., Wednesday, Nov. 14, at 10 A. M.

MARY L. MANN, Rec. Sec.

THE EVANGELICAL ALLIANCE of Boston and vicinity will hold its regular meeting on Monday next, Nov. 12, at 10.30 A. M., in Tremont Temple. The address will be by Rev. S. Parkes Cadman, D. D., of Brooklyn, N. Y. Evangelist Gipsy Smith will be present and take some special part in the service.

ALPHA CHAPTER.—The monthly meeting will occur on Monday, Nov. 19, at the usual hour and place, Hotel Otis, Mt. Vernon St., corner of Joy. Luncheon will be served promptly at 1 o'clock. Bishop Bashford ('76) and Gipsy Smith, the evangelist, are expected to be our guests on this occasion. This will afford a delightful opportunity to meet these distinguished brethren, and a full attendance is anticipated.

CHAS. H. STACKPOLE, Pres.
VINCENT RAVI, Sec.

Gipsy Smith Meetings

AS our readers are well aware, the series of evangelistic services, under the inspirational leadership of Gipsy Smith, which have been in preparation for some weeks by the Interdenominational Evangelistic Committee, were begun at Tremont Temple, Monday evening, Oct. 29, and have at once enlisted the attention of all classes of our people who have been desirous of hearing this gifted evangelist. This movement has been planned with great wisdom, and has the cordial support of the evangelistic pastors of our city and vicinity, and, it is believed, will result in a great work of grace to our community.

These meetings are to continue till Dec. 1, and inasmuch as there will be considerable expense incurred, the finance committee who have this matter in charge are making a special appeal to all who are interested to respond with such contributions as they may feel disposed to make, at an early day. All such contributions will be gratefully received and promptly acknowledged, and may be sent to Col. Edw. H. Haskell, 178 Federal St., Boston.

WANTED A man for the department of Science and Mathematics in one of the leading fitting schools of New England. Address "N. E.," Zion's Herald, Boston, Mass.

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High-Water Mark Group Missionary Conference

REV. JAMES ELLINGTON MCGEE.

The man does not walk this sure and firm-set earth whose sluggish brain and heart are not set on fire by a great missionary conference. This statement we make practically without qualification, for the reason that manhood itself implies openness of mind and receptiveness of heart. It is the machine, not the man, that remains unquickened in the presence of great personalities and in the atmosphere of inspiring thought.

In the city of Pittsburg, the smoky memorial to Sir Wm. Pitt, the builder of the modern British Empire, the greatest group missionary conference in the history of the Methodist Episcopal Church was held, Oct. 22-24. The Conferences grouped in this gathering were the Erie, West Virginia, Pittsburg, and East Ohio. An excess of thirteen hundred paid admissions to the sessions of the conference was registered. The attendance, exclusive of paid admissions, made the audiences range from eighteen to twenty-five hundred.

The history of missions is more fascinating to the thoughtful mind than Victor Hugo's "Hunchback of Notre Dame" or Hawthorne's "Marble Faun." Centuries ago the conquest of the world in the name of Jesus Christ was regarded among the golden impossibilities. Now it is a living fact, having power to stand, to go, to endure, to fly, to inspire. The truth of the Gospel has been transmuted into life. The prophetic outlook of the Son of God has in large measure become historical achievement. The period of missionary ventures has deceased and its obituary been duly written. Incredulity as to the triumph of the everlasting and ever-blessed Gospel has sunken beneath the waters of Lethe. Open doors, assured conquest, are now the shibboleths of the church of Jesus Christ.

Notabilities and Notable Speech

It is said that Talleyrand, the astute French diplomat, always made this his first inquiry concerning a new acquaintance: "Does he count for much?" That inquiry was his emphasis on personality. A casual *résumé* of the participants in this Pittsburg Conference answers Talleyrand's question with a thunderous affirmative. Every man on the program was a cosmopolitan. There were no provincials in evidence.

A Methodist Statesman in the Philippines

Boston folks have had a hurried glimpse of Rev. Dr. Homer Stuntz, superintendent of our mission work in the Philippines. And you have also had a taste of his palatable speech. As a result, your eyes have had a visual feast and your mental gustations have been delectated. From our corner-post of vision he is one of the most striking and stirring platform men in world-wide Protestantism; and we have heard your Boston pulpites, the New Yorkers, the Washingtonians, eloquent Southerners and Westerners. Methodism is under no compulsion whatsoever to doff its hat by way of obeisance to any church or political party under the cerulean sky when such men as Dr. Stuntz are its spokesmen. His address on the Philippines was in reality a vision of the world with Jesus Christ as its legitimate Lord and Master. I give you bits of his wisdom:

"The day of petty thinking has gone. The Christian, if he thinks at all, takes God into his thinking; and if God is in our thinking, the world which He made is constantly in our thought. This kind of thinking gives value to the most obscure work. If God and His world are in our thought, then the work which we do, no matter where it is and how obscure, is a segment of the great arc of the Divine plan."

"In the Eastern equation America and England are the determining factors. France has been eliminated by cancellation, Portugal by comparison. It is to the Anglo-Saxon peoples of the earth that Japan, China, Korea, and the remainder of the Asiatic world look for sympathy and help. God has given to us the doing of a

work which has no parallel in human history."

"What a manifest providence was the elimination of Russia from the political theatre of Asia! Had that nation, incarnating as it does an ecclesiastical frigidity and a pitiless political severity, gained the ascendancy on the Asiatic continent, the evangelization of the Orient would have been deferred a thousand years."

"America is in the Philippines by Divine decree. I am not habituated to the use of slang, but I cannot refrain from saying that much of the palaver of shortsighted politicians about American despotism in the Philippines does not make me —, but depresses me with an unspeakable sense of fatigue. American administration in the Philippines is not without its spots and wrinkles, but the same criticism may be made concerning the government of Pittsburg, of Pennsylvania, of Texas, of the District of Columbia."

"Let this be known and read by all men: The American nation has established for the first time in the history of the Philippine Islands a form of government guaranteeing to every man protection of person and property, the pursuit of legitimate pleasures, and freedom of conscience. Such benefits have never before been realized in the history of these inquisitorially governed and priest-ridden people. And no one is more sensible and appreciative of these facts than the Filipinos. Malcontents are to be found among them as a matter of course; and malcontents are to be found in Chicago, in Cleveland, in Massachusetts. When malcontent is wholly banished from the face of the earth, the millennium shall make its debut."

Dr. Stuntz gave this heart-warming incident, illustrative of what America means religiously in the Philippines:

"A convert in one of our mission stations came to me a few days after his conversion and asked, with fear and trembling in his voice: 'Senor, may I read the Book which tells me of Jesus and His love whenever and wherever I choose?' This man knew something of the rancor and bloody antagonism of the Roman Catholic Church in those islands. I took him by the arm and led him into the middle of the street where a full view of the American flag on the governor-general's house could be had. Pointing to the flag, I said: 'As long as that flag floats from that house, you may climb its ridge-pole if you choose and read your Bible at high noon.'"

Our Resident Bishop in China

Bishop J. W. Bashford, whose ministry has been felt in New England, and esteemed, sounded no plaintive note in his address on China. He was especially appreciative of the Chinese Christians. Their self-abnegation, according to the Bishop, rivals that of any body of Christians on the face of the earth. It is known to the world how they met and triumphed over persecution during the Boxer insurrection. Satan, having failed to win his battle as a devouring lion, is now appealing to the educated Chinese Christians as an angel of light. The Chinese Government is becoming cognizant of the superior class of young men that are graduating from our Pekin University and other high-grade schools, and is making them attractive financial offers to go into government service. But in every instance, said the Bishop, if the church calls for these young men in any of its fields of activity, they gladly accept ten dollars a month as compensation rather than go into governmental service for one hundred dollars a month.

A Youthful Bishop

If any of the HERALD's readers have not seen and heard Bishop Harris, of Japan and Korea, our counsel is: Use the first opportunity. He is an optimistic contagion. For him Bunyan's Slough of Despond is pure fiction. He looks as though seventy years had placed their hands upon him, but in his movements, evangelistic ardor, vision and tremendous vocal energy, you are inclined to put him in the category of youth. Korea, he declares, is no longer the "Land of Morning Calm." It is quivering in every nerve with a newness of life. The Korean Christians are not equaled on the earth's surface for zeal and practical service. Every man, woman and child, said the Bishop, in Korea who professes belief in Jesus Christ becomes a witness, a preacher, a worker, a teacher. The whole kingdom stands today at the door of the kingdom of God. They are eager for admission. But we

are unable to respond to their knocking because of a lack of support in money and workers from the church in America. One of our circuits in Korea numbers 116 villages, having a combined population of 28,000. The people are so anxious to hear the Gospel that our preacher in charge of that circuit said to me that he could not pass through a single village at any time without preaching to them. The Korean court now supports a Christian school for young women. My appeal to America is: Give me one hundred dollars a year for the support of a native teacher. The Korean Christians will meet the remainder of the expense. With such an opportunity before us, hundreds of native teachers reinforced by workers from America should be thrust into this field, which is indeed white unto the harvest.

Japan

Bishop Harris' report of Japan is a wonderful tribute to the Son of God as the soul of every man's soul. He answers to the Asiatic, the American, the European, the African, part for part. This in itself is an affirmative of His deity. God only can encompass the soul of diverse peoples. Plato, Aristotle, Marcus Aurelius, John Wesley, James Otis, Bismarck, do not universally integrate themselves. They pre-eminently appealed to the Greek, the Roman, the Englishman, the American, the Teuton. But the expanding knowledge and power of all men finds its otherness in Jesus Christ, very God and very man. The Bishop said:

"The war with Russia awakened the religious spirit in Japan. I do not mean by this that the Christian religion was the only religious expression of the people; but I do mean this: that the corruptions of Buddhism and the puerilities attaching themselves to every form of heathen religion in Japan, were ruthlessly disregarded, and the people became serious and in large degree sensible in their appeals to God. I know personally that Generals Kodama and Kuroki, two of the greatest generals in the war with Russia, prayed daily for God's help. Today any man who has Christ for his theme can get an audience in Japan. I have preached to audiences in Japan larger than this one, numbering perhaps two thousand. A great service for Christianity was performed by Mr. W. J. Bryan while in Japan recently. His powerful presentation of Christ, the Prince of Peace, was heard in Tokyo by the greatest political and military leaders of modern Japan. And what shall I say of the profound impression made in Japan upon the educators, students, editors and literati, by Professor Borden P. Bowne of Boston University? Everywhere he was greeted by a large hearing. The materialistic thought which for a time found acceptance among the cultivated classes of Japan has disappeared in large measure. The philosophical presentation of New Testament teaching by Professor Bowne has created a new era in the educated life of the empire. The emphasis put by this devout Methodist scholar upon Jesus Christ as the world's Redeemer and Master, is bearing fruit now, and shall continue to bear fruit. Every missionary worker in Japan gratefully and affectionately acknowledges his or her indebtedness to Professor Bowne. He laid the foundations of our religion broad and deep. And the thoughtful men of the nation clearly perceive this fact."

The Heroism of the Cross

Christian heroism in the twentieth century in the person of Rev. J. M. Hoover and his cultivated wife, was the cynosure of all eyes at this conference. Mr. Hoover's work is in Borneo among the Dyaks. These Dyaks are head-hunters. Their social institutions are built on a man's capacity to take the head of his enemies. No man among them can secure a wife until he has removed the cephalous adornment from the shoulders of a number of his enemies. He cannot rise to a place of recognition and leadership among his fellows until he has severed heads to his credit. Highness and lowness in the social scale are conditional on a Dyak's capability or non-capability to decapitate the antagonists of his tribe. It is heroism of the finest type when a man is willing to go among such people to preach Jesus Christ and Him crucified. The utilitarian scheme of ethics finds itself put to perpetual silence in the presence of such self-sacrifice. And what form of

speech is able to outline the consecration, the courage, of the modest, refined Mrs. Hoover? Her splendid husband is brave; but is she not braver? In the presence of such workers for Jesus Christ, those of us in Christian America should be duly clothed with humility.

Figures Enheartening — and Embarrassing

The exhibit of figures at this conference performs the office of a prestidigitator. As Methodists we are made in one moment by their ledgerman to dwell on Pelion piled on Ossa, when, presto! our elevation slips from beneath us, and we are floundering in the dust. In 1905 the Methodist Episcopal Church gave for missions, \$1,409,000; the Northern Presbyterian, \$1,161,900; the Baptist, \$746,000. This is our exaltation. The Methodist Episcopal Church is as a church the greatest foreign missionary church in the world. For which we thank God. In 1905 the Methodist Episcopal Church gave per member for missions, 45 cents; the Northern Presbyterian, \$1.04; the Congregational, \$1.10; the United Presbyterian, \$1.77. And these figures are our humiliation. For which we should be shamefaced. If our membership of three millions gave one half penny per day, we would equal the United Presbyterians per member. This would give to us as an income for the conversion of the heathen world an excess of \$5,500,000. Is the half-penny per day a grievous burden for our great church to assume?

WOMAN'S CHRISTIAN TEMPERANCE UNION

MRS. MARTHA M. ALLEN.

[Concluded.]

MRS. YAJIMA, of Japan, in taking leave of her American sisters on Saturday, was presented with a beautiful silk flag by Mrs. Thacher, of the Soldiers and Sailors department.

At the close of the afternoon session a reception was given by the Governor to the delegates. The capitol building was brilliantly lighted, and refreshments were served. Mrs. L. M. N. Stevens, Miss Anna A. Gordon, and Mrs. Caroline B. Buell, president of Connecticut W. C. T. U., were in the receiving line with the Governor.

Miss Amy Swankie-Cameron, of England,

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Miss Calisperie, of Greece, Miss Ellen M. Stone, formerly of Bulgaria, and Mrs. Harrison Lee, of Australia, were the Saturday evening speakers. Miss Stone and Miss Calisperie both referred to the fact that it is impossible to organize the W. C. T. U. in Turkey because the Turkish Government is opposed to organizations. Even educational work is carried on with great difficulty, as spies are continually watching and frequently misunderstanding.

The annual sermon was preached on Sunday by America's foremost woman orator, Rev. Anna H. Shaw. Her theme was, "The New Gospel," and in referring to the way the W. C. T. U. is seeking to preach and practice this gospel, she said: "We are not working on the 'Survival of the Fittest' plan, but are striving to learn how to make the unfit fit to survive."

The Young Woman's Christian Temperance Union held a great meeting on Sunday evening in the Theatre, with young women speakers from Colorado, Washington, Illinois, Maine, Maryland and Pennsylvania.

Monday evening was devoted to a diamond medal contest, and Tuesday evening to a department demonstration. Medal contests and department demonstrations always bring out immense audiences. The departments demonstrate their lines of work by a sort of tableau, which passes quickly, and the next department appears. The superintendent of each is given two minutes to explain her tableau. For instance, Flower Mission was represented by four little girls in pretty white dresses giving posies to a group of poor children. Medical Temperance was represented by six physicians who use no alcoholic liquors in their practice and several nurses trained in temperance hospitals. In ways like these about thirty different departments gave a vivid picture of the many-sided work of the W. C. T. U.

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EAST GREENWICH, R. I.

Invitations for next year's convention were received from Nashville, Tenn., and Denver, Col.

All the general officers were re-elected except the recording secretary, Mrs. Clara C. Hoffman, who declined to serve longer. Mrs. Elizabeth Preston Anderson, of North Dakota, was elected in her place.

Wednesday, the last day of the convention, was one of the busiest. The adoption of a number of resolutions — one of them opposing the proposed change of "Temperance Sunday" to the Sunday before election; another, asking President Roosevelt to mention, in his annual message to Congress, "the liquor traffic as one of the evils which menace our nation" — was an important feature of the day's proceedings.

The evening was devoted to jubilee exercises in which the presidents of State unions which had made a net gain in membership participated. Thus ended the largest National W. C. T. U. Convention ever held, the report of the credentials committee showing that there were 524 voting delegates in attendance.

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BISHOPS' CONFERENCE — II

"AMICUS."

The Bishops have come and gone, and on every hand are heard words of commendation for their work and influence while here in Rochester. They have had many social attentions collectively and individually, and would have enjoyed more if their work had permitted. All of them speak of the delightful arrangements for lunch. Different churches gave them a luncheon each day, the pastor inviting such guests as he chose. Thus the Bishops met nearly all the Protestant pastors of the city, and many from the surrounding towns, as well as the presidents and professors of the city schools and university. Several of the Bishops, notably Bishops Neely and Bashford, addressed the Baptist theological students and the students of Rochester University. Your Resident Bishop, in his response at the public reception, was deemed happy in his pen-picture of Bishop Bashford—"the face of a boy; the brain of a strong man; a hot heartful of love; and the life of a saint." So he impressed all who met him, and particularly the theological students. The Bishops' sermons on Sunday were largely heard, though it was a wretchedly uncomfortable day. Bishop Andrews, at 82, preached in the leading Presbyterian Church in full strength and power, and Bishop Warren, at 75, preached twice, with no drop in vigor of thought or voice. Good reports appear of the Sunday work of all—Bishop Burt delighting the Italians with his perfect mastery of their tongue.

While the secretary, Bishop Walden, was exceedingly discreet as to what he gave out daily to the reporters, it was easy, if one chose to linger in an adjoining room, to know what subjects excited the longest and most earnest debate. These were, how to help San Francisco; whether a new secretary ought to be elected for the Freedmen's Aid and Southern Education Society; the erection of an independent Methodist Episcopal Church in Japan by the consolidation of all the Methodisms there; and the consolidation of the deaconess work as a necessity in some form. Brethren who had occasion to enter the room where the Bishops met, or to consult in adjoining rooms, could hear the Bishops in most strenuous but most courteous debate on these

and other subjects. Your correspondent is able to say that the Bishops postponed electing a secretary to the Freedmen's Aid and Southern Education Board because of the approaching consolidation of the benevolences on Jan. 1, and that few of the Bishops approved the temporary supply of the place by one of their own number.

As to San Francisco, it appears that the Layman's League movement, having ended in failure or in small success, the Bishops recommended that their work be done through the Missionary and Church Extension Boards. The Plan of Visitation shows that Bishop Hamilton has been relieved of his winter Conferences in Texas and given two Conferences only in the spring, that he may be able to present the cause of our ruined and devastated churches in California to the sympathy of the church in general.

On inquiry I found that not all the Bishops agreed as to the constitutionality of the action of the last General Conference in authorizing the separation of the Japan Conferences from our church. While all felt that the desire for consolidation and independence made union necessary, yet some are loth to admit that the General Conference has power to divide the church and so surrender to the view which our fathers resisted in 1844 when they refused to approve the plan of separation. Nevertheless it is done, if unconstitutionally done, and it is given out that Bishop Cranston is to be the commissioner representing our church in the union, and that he is also to make the disciplinary quadrennial visit to the fields of Missionary Bishop Harris.

It is also reported that the Bishops are unanimous in their feeling that the various deaconess societies ought to voluntarily affiliate and consolidate, and that the movement is suffering to some degree from the lack of unity. A copy of the action of the recent Deaconess Convention at Cincinnati which we were permitted to see seems to emphasize this need of unity in direction and government.

It was amusing to see the youthful reporters trying to extract news from the Bishops when the Bishops did not wish to give out their doings. We heard one youth say to one of the most astute of the Bishops: "I hear that the Bishops think so and so of such a matter. Do they?" "Ah," said the Bishop, "I am much interested to hear that; and what do they say of it, and what do you think about it?" The young man was on the gridiron, and not the Bishop. Another, when a reporter tried to put in his probe, answered that "he was a stranger in the place and not in a position to tell what the Bishops were doing."

The assignment of Bishop Burt to visit Africa in conjunction with Bishop Hartzell came as a surprise to many, as Bishop Wilson had signified his willingness to go if appointed. I learned, on inquiry, that the committee on plan found that, on account of the return of Bishop Bashford to China, the illness of Bishop Fowler which left his ability to work uncertain, the departure of Bishop Neely for South America, the necessary visit of Bishop Moore to Mexico, the absence of Bishop Spellmeyer in China, and the early departure of Bishop Cranston for Japan and of Bishop Fitzgerald for India, the spring plan was made exceedingly difficult unless Bishop Wilson remained here. As Bishop Burt would be in Europe, he could make the African visitation and return in time for his spring Conference, and, it is said, he cheerfully volunteered to do so. So Bishop Wilson was assigned to Bishop Hamilton's Texas Conferences.

Each Bishop seems in the plan to be taking almost twice as many Conferences as in the last spring plans. Many were the expressions of regret that to relieve this remarkable pressure the Bishops were unable to assign some of the retired Bishops to easy Conferences, at least.

The next Bishops' Conference will be held in Jacksonville, Ill., May 1, 1907. They were invited for that occasion by the local churches and especially by the long-established and prosperous college for women in that city.

Bromfield St. Centennial

One hundred years ago, on Monday, Nov. 19, "the chapel in Broomfield's Lane," now known as Bromfield St. Church, was dedicated to the worship of Almighty God. This event will be celebrated on Sunday, Nov. 18, at 10.30 A. M., by a historical sermon by the pastor, Rev. C. H. Stackpole. On Monday, the 19th, at 10.30 A. M., by a meeting in the auditorium under the joint auspices of the church and the Boston Preachers' Meeting; theme, "Boston Methodism—Its Historic Past and Possible Future." Remarks by Bishop Mallalieu, Dr. John Galbraith, presiding elder of Boston District, Mr. R. S. Douglass, president of City Missionary Society, and Rev. J. L. Withrow, D. D., pastor of Park St. Church. At 5 P. M., by invitation of the Boston Methodist Social Union, at Lorimer Hall, Tremont Temple, social hour and reunion of former members. At 6 P. M., banquet, with Bishops Mallalieu and Bashford as special guests and speakers.

All friends, members and former members, and pastors of the church are cordially invited to attend all of these exercises as far as possible. Tickets for the banquet, at a nominal price, may be obtained of the pastor, Rev. C. H. Stackpole, 43 Chestnut St., Boston, on application.

Reception to Bishop Bashford

The Methodist Social Union will give a reception to Bishop J. W. Bashford at Lorimer Hall, Tremont Temple, Monday evening, Nov. 19, at 5 o'clock. The 100th anniversary of the dedication of Bromfield St. Church occurs on the same day, and the society will unite with us in celebrating that important event. After the dinner at 6 o'clock Bishop Bashford will speak of his experience and work in China, and Bishop Mallalieu will speak on the history and outlook of Bromfield St. Church.

Special tickets for members of the Bromfield St. Church may be obtained from the pastor, Rev. C. H. Stackpole. Regular tickets will be on sale at the Methodist Book Room, 36 Bromfield St., after 9 o'clock A. M., Monday, Nov. 12, at \$1.50. November coupons may be exchanged for dinner tickets at the same time and place. Membership tickets for the balance of the year may be obtained at the Book Room, or of the secretary, at \$6.25.

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